THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for March, 1917

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PRESIDENT S. Hirayama | MANAGER Y. Nakatsuka | EDITOR Dr. J. Ingram Bryan

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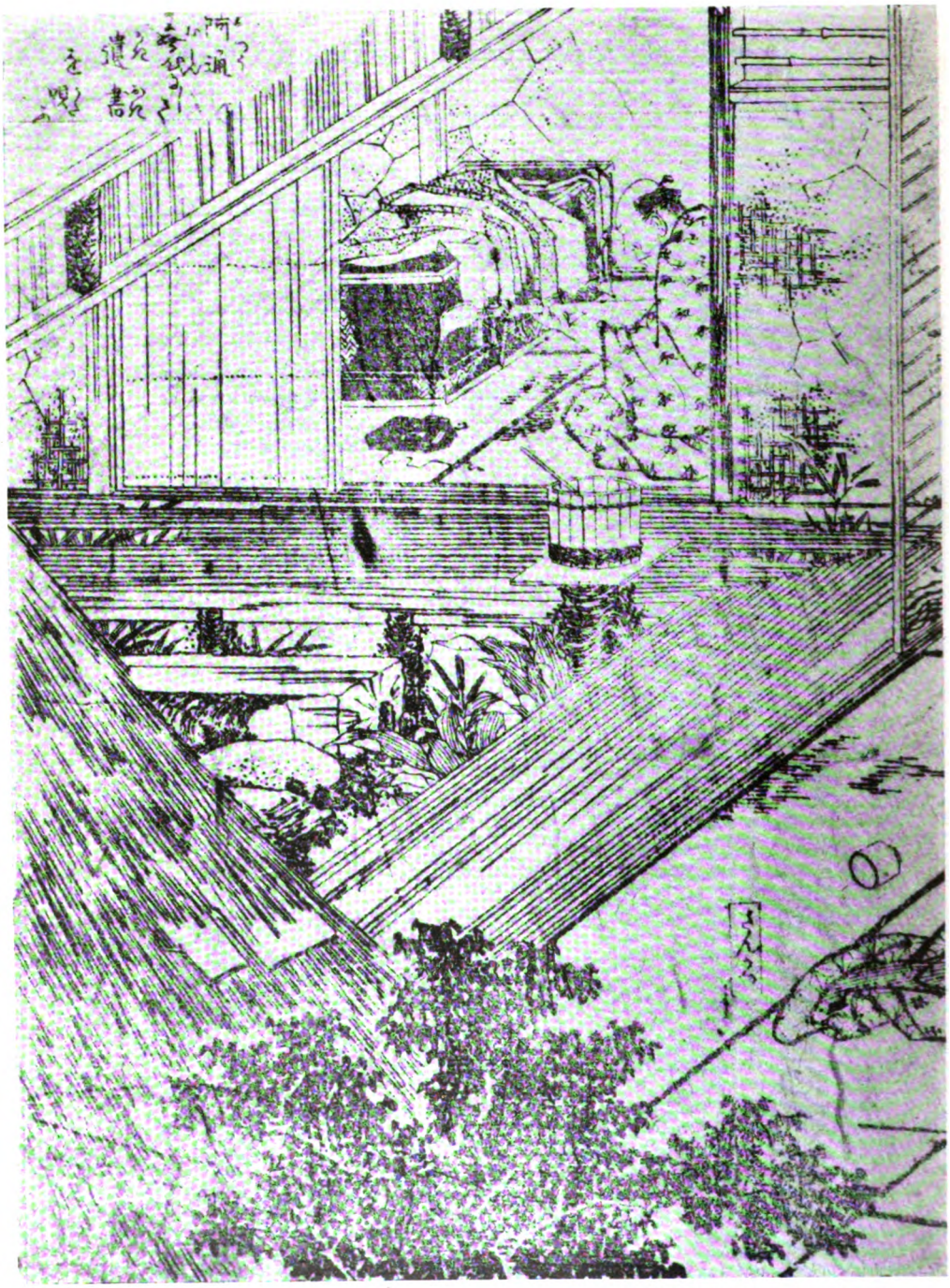

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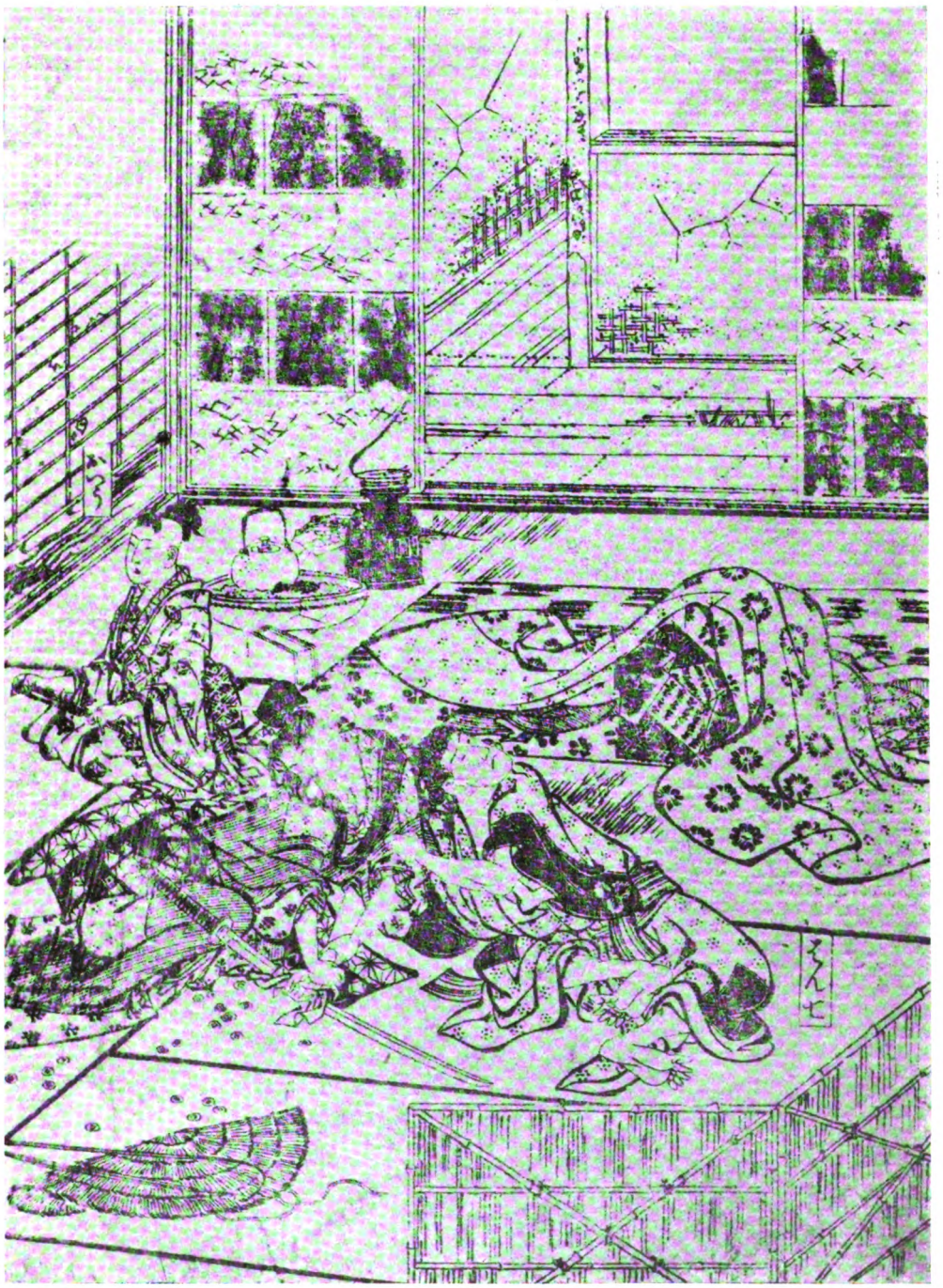

HARAKIRI

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HEIZO ASSUMES RÔLE OF STREET MUSICIAN
TO FIND SANKATSU

SANKATSU PLAYS FOR MONEY ON THE STREET

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THE JAPAN MAGAZINE

VOLUME SEVEN MARCH, 1917 NUMBER ELEVEN

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

XIV

AT THE INN

THE inn where Hanshichi lodged at Kutsukaké was situated at the further end of the village. It was a large house, but rather old; the ceiling was all stained from long leaking; here and there the wall-paper was coming off and the borders of the mats were badly frayed. Most of the guests at the inn seemed to be travelling fencers, pilgrims to the Isé shrine, or mere tramps. The food provided was simply rice, which the guest had to cook for himself. If he wanted a pillow on which to lay his weary head he must rent one from the landlord; and even then he would probably not sleep well on account of the constant singing and loud talking that seemed to go on all night. Only when the guests departed at break of day was the inn again quiet, like the calm after a storm.

Hanshichi and his wife Osan took a small room, separated from other apartments only by a sliding screen; and here he lay for some time ill. Thus cut off they had no occasion to mingle with the transient guests. Sometimes they amused themselves listening to tales related by travelers staying over night at the inn. But they could not forget their own uncertain circumstances even while passing the time hearing the experiences of others.

The illness of Hanshichi lasted much longer than at first expected, and the expense kept on heaping up until soon it was a large sum to a couple so poor. To make ends meet the impoverished pair had to sell nearly all their effects, and so were reduced to penury. What next to do they knew not.

Osan pondered the situation deeply; and at last made up her mind to go out on the street with her samisen and try to pick up alms. She stood at the gates of the well-to-do and played a plaintive air, which won many a heart, and for her empty purse many a penny. With this income the couple were enabled to buy enough rice to keep body and soul together.

One night as Hanshichi saw his wife take her samisen and start for the street to collect her pittance, he heaved a heavy sigh and thought to himself how miserable his illness was making Osan. His sorrow for her was greater than the strain of his

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sickness. His wife had to wait on him all day and then spend the evening playing for money on the streets. It was a shame. Himself, the mother and the baby, all three, were supported by the three strings of the samisen. He was ashamed to think how his family was making a bare living; and he saw how much better all would be if he could but get over his illness.

So Hanshichi made up his mind to do something. But he did not let Osan know anything of his decisicn.

About eight o'clock Osan returned with six *go* of rice, for which she had given the thirty *sen* collected during her evening. After completing her preparation for its cooking, she began to attend to her husband as usual, sitting up with him till late and endeavoring to comfort his troubled mind. She talked of their past and of their future and was very bright. Hanshichi conversed with her as pleasantly and affectinately as he was able, feeling that it was their last night together.

Next morning Osan was up early, as usual, and soon had the rice-gruel prepared for her sick husband and also fed the infant daughter, taking what was left herself. All that day she devotedly nursed her husband. That evening Osan was about to go out again with her samisen when the little daugher, Otsu, who, having slept in the afternoon, was still awake, noticed her and said:

"O, mother, where are you going? May I go too? That samisen is mine. Let me have it, won't you?" So saying the little one clung to the sleeve of her mother. But the latter coaxed her gently, saying and that although she would love to take the child with her, yet she had better stay in the house, as there was a mad dog reported in the village. If Otsu would stay with her father like a good girl the mother would bring her home a wheaten dumpling. In any case the samisen was broken and had to be mended. And thus she gave a knowing look at her husband and suddently disappeared into the darkness without.

It so happened that there was no guest at the hotel that night save a solitary old man who occupied the room next to that of Hanshichi. After his supper the old man said to the landlord that, as it was early yet, he did not care to go to bed but intended to spend part of the evening on the street trying to earn something.

Osan was still on the streets, going from gate to gate and door to door playing her plaintive airs for alms. Here and there she stood under a promising eave hoping for some recognition in response to her tune. Suddenly she came upon an old man with an absurd paper mask on his face, playing a queer-looing instrument. It was a mid-September evening and the moon was shinning brightly on the quiet village street. All was silent save the usual music of innumerable insects; and then the thud of a mallet fulling cloth fell upon the ear.

Meanwhile at home Hanshichi was preparing to execute his dire decision of the previous evening. As he intended to take his life that night he was engaged in making his will. His hand so trembled as he wrote that he could not do the writing well, and his brain was filled with fever. He bethought him just then of what a good memory his little daugher, Otsu, had, for she was always able to remember any song she heard while her mother was teaching pupils. So Hanshichi resolved to put his will in the form of a song and teach it to Otsu.

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"I have not heard you sing for a long time," he said to the child. "Let us have a song to pass the time till mother returns!"

The child was delighted at the proposal. Taking up an old fan that the mother had left there the child sang a song entitled "Things that are Red', a popular air of the time. Hanshichi could not help smiling at the skill with which his little daughter sang the childish song. He praised her art and complimented her on being able to remember so lengthy a song; and then he proposed that she learn a song called 'The Will,' which he said was far more interesting than the one she had sung. He impressed on her the need of learning if well and never forgetting it. He told the child that when her mother returned she should sing the song to her and receive the same praise that she had got from her father for singing the song of 'Things Red' and perhaps get some sweets in the bargain. The child said that if she could get some sweets she would be sure to remember the song and sing it well. Hanshichi, as he talked, endeavored with great difficulty to conceal his tears as he gazed on the innocent face of his child and heard her sweet words, she altogether unaware that she was to sing her father's last will and testament. After a little practice the child was able to sing the song without mistake.

"I wish mother would come back," said the child, "as it would be so much nicer could I sing to the accompanyment of the samisen. I wonder if she has been bitten by the mad dog! She is very late to-night."

Hanshichi embraced his daughter as she thus spoke and said to her: "Remember that if you sing the song to your mother she will praise and reward you, and yet she will weep and lament."

He took the child on his knees and held her hands in his; and he could not release her until she dropped off to sleep. He laid her gently down and took out the family sword which no poverty could induced a samurai to part with, and was about to perform *harakiri* when some one opened the sliding door that separated his room from that of the old man, singing the while a scrap of tune. "How dark! Ah, how very, very dark!" and so on. It was the old man, who had just returned to his lodging. Hanshichi was surprised at this and grasped his sword the more firmly to finish the duty imposed on him before any one could see and interfere. But the light reflected on the sword-blade flashed on the eyelids of the sleeping child and woke her with a cry; and as Hanshichi glanced at the face of his little daugher before giving himself the fatal thrust, in walked his wife Osan. Seeing what he was about Osan seized his arm and flung her long, loose, sleeves about him, scattering their contents of rice and coins on the floor.

"Let go!" demanded Hanshichi. "Look out! You will cut your hand."

"I shall not let go," replied Osan. "I shall know the reason of all this."

"Otsu will tell you the reason," said Hanshichi with some show of irritation. "She will tell you all after I am gone. I shall be obliged to you not to interrupt me further."

Osan argued and demanded how Otsu could know the reason. She suggested that her husband must have lost his senses.

Hanshichi addressed himself to the child and reminded her not to forget the song he had taught her to sing to her mother.

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"Yes," said the child, "I have learned a new song from father this evening. It is called 'The Will,' and I know it by heart already. I shall sing it for you now if you will accompany me on the samisen."

But the mother objected and said she could not bear to hear the will of her husband to the music of the samisen.

The child insisted that she could not sing it well without the music and then she accused her mother of having returned without having the samisen mended, Otsu finally agreed to sing the song if the mother would given her some cake. The child's unconsciousness of what heavy thoughts filled the minds of her parents was pathetic.

Just then the strains of a weird music came through the partition from the old man's room, a sound that somewhat resembled the samisen. The mother suggested now that Otsu sing her father's will to the sound of the music coming from the adjoining room. But the child noticed that her mother was crying and said that if the mother was so anxious to hear the song as to weep over it Otsu would sing it at once. The child then took her proper position, sitting bolt upright with her hands duly on her knees, and sang with her childish voice the words of the will, to the strains of the samisen, and the song that she sang was to this effect:

"Being long bedridden while on our way through the province of Shinano, I have no hope of recovery and must die, leaving my wife and daughter free to go back to the capital and be able to make a living, and thus I say farewell to the world."

Osan was very sad on hearing the will. She remonstrated with her husband and said that although he was suffering from a slow disease he was not justified in despatching himself. He should have some feeling for his wife and daughter thus left behind." It was providential indeed that this evening my samisen string suddenly snapped and I had to return early, without having gathered much money. It was the hand of God that thus led me home to save your life. I cannot by any manner of means allow you to die."

Osan entreated her husband and expostulated with him. He was slow to heed her, for having made up his mind as to his duty he did not wish to be opposed in fulfilling it. He endeavored to free himself from his wife's opposition; but she struggled with him and would not acquiesce. The child was alarmed at the struggle between her father and mother and began to weep aloud bitterly; and the noise so attracted those outside that just then the door was opened and some one entered.

"Not so fast! Not so fast, my son-in-law," said the old man as he stood before the wrangling couple. Hanshichi and Osan were utterly astonished and remained speechless. Looking closely into the face of the old man they perceived that he was no other than Osan's foster-father, Heizo Kasamatsu, of whom they had not heard anything for so long.

With many exclamations of surprise and delight and in deep but confused joy the three friends bowed before one another filled with gratitude that so it had turned out.

(*To be Continued*)

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THE HORYUJI AS A MASTERPIECE OF ART

By Dr. CHUTA ITO

THE Horyuji temple is one of the oldest sacred structures in Japan as well as one of the noblest examples of our ancient architecture. The building itself has been described so often that it would seem superfluous to attempt it again; but there are one or two outstanding features to which it is not unimportant to call attention.

The significance of the building itself as a piece of art is what one is apt to overlook. It will be remembered that when Buddhism was introduced into Japan there was considerable difference of opinion among the great families as to the desirability of encouraging the new religion, some taking one side and some taking the other; and so there was constant strife for a time between the adherents of the old and the new, the one contending that Shinto should remain the national faith and the other wanting Buddhism as the religion of Japan. But the Heir Apparent, Prince Shotoku Taishi, stood out for Buddhism and at last succeeded in establishing his views and the bringing about the ascendancy of the new religion. The prince's reasons for this attitude were first of all his profound faith in Buddhism; and then he believed that the philosophy of Buddhism was good for Japan. He wanted thereby to promote morals, literature, art and general civilization. Consequently all the great Buddhist temples were built with these ideas in view; and the Horyuji was one of the best so constructed. The Shitenno-ji at Osaka was also erected for the same purpose and several others in various parts of the empire. The Shitenno-ji was supposed to be the grandest of these structures, as it was not merely a temple but a government building; and the Horyuji was erected for the purpose of special studies, a temple of learning, where buddhist lore was the main subject.

Naturally great attention was devoted to having the building a model of beauty in Buddhist architecture. It was finished in the 15th year of the Empress Suiko, that is in A.D. 607; and the construction was under the auspices of Prince Shotoku Taishi. The model was supposed to have been Korean. In the midst of the buildings stands the Kondo, or Golden Hall, near which is a five-storied pagoda where some relicts of Buddha are preserved. Around them several fine buildings rise in united splendour. The Horyuji has stood there in all its unsullied magnificence for the last 1,300 years. To the Japanese it seems nothing less than a miracle. The style of architecure is regarded as beauftiful beyond comparison. The style represents the most advanced ideas of the day and reveals the artistic genius of the great Prince Regent.

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No one can view the central building from the middle gateway, the Chumon, without being profoundly impressed by its great splendour; while the surrounding buildings simply enhance the beauty and harmony of the whole. The sizes and general proportions of the different buildings are designed to blend into one grand harmonious achievement. There is no modern structure that can thus compare with the Horyuji. The Hongwanji at Kyoto is grand; but its grandeur lies in the main building only. For beauty of symmetry and general perfection the Horyuji is supreme among sacred edifices in Japan. Perhaps this superb freedom of scope and line is due largely to the fact that the architect had nothing to imitate; and the genius of the architect was at liberty to have its way unrestrained. The fact that the middle gate had a pillar in the center of the gateway is an instance of this fine freedom. This pillar has been a subject of discussion for centuries; but no doubt it was placed there simply for the sake of beauty: art for art's sake. Four pillars would have involved too wide a gateway; two would have made it too narrow; one was just right, or three pillars in all. The inconvenience of having a pillar in the middle of a gateway did not at all interfere with the artist's idea of the beauty of the thing. It was a triumph of beauty over utility. Every other consideration was sacrificed to art. The same principle is to be observed in other parts of the building, notably in the upper portion of the pagoda, where a third pillar gives an impression of spaciousness.

When one speaks of beauty in regard to an ancient structure like this, one does not mean what is merely curious, as so often supposed; its beauty is not in its age but in reality. The Horyuji is simply an incarnation of beauty. It is the beauty of Chinese architecture transmuted into Japanese thought and achievement by the genius of a great mind, the mind of Prince Shotoku Taishi. Nor is the interior at all inferior to the beauty of the exterior. In the central hall beautiful mural paintings are still to be seen in all their perfection and completeness.

The architecture of the Horyuji is supposed to have come from China through Korea. This can be readily proved by reference to certain famous examples of Korean architecture. But whence did China derive such art? No doubt it came from India; and Indian art in turn was derived from Assyria and Greece. Viewed in this light the art of the Horyuji temple comprises the soul of India, Persia, Assyria and Greece after passing through the alembic of the Japanese mind. The Horyuji is, therefore, not only the oldest in Japan but the most important example ancient art in the Far East. It represents the best that the east and west could combine to produce in ancient times.

Thus the Horyuji was not a mere temple; it was a creation of art and religion for spiritual and intellectual purposes; it is beautiful independently of its purpose and independently of its antiquarian interest. That it has been preserved through the changes and vicissitudes of 1,300 years is in itself a wonderful thing. No doubt the dryness of the Yamato atmosphere contributed to its length of days, the dryest air in all Japan. The timbers of the Horyuji are mostly hinoki wood, a kind of cedar; and this wood properly cut and dressed and seasoned has endless durability. Hinoki buried in desert sands has been found perfectly sound after a thousand years. In the Horyuji only those timbers exposed to wind and wet have decayed. The temple has been made still more sacred by the memory that Prince Shotoku Taishi himself once lived in the building. In all the wars that have stained the country, no soldier, however wild or thoughtless, ever attempted to set fire to the Horyuji. How much longer the sacred edifice will hold out against time is a question, but probably it will stand for some hundreds of years yet. The Imperial Government is taking the strictest care of the building and every sign of decay is at once attended to. The mural paintings are suffering most from the action of air and time. It is not too much to say that the Horyuji is the most important art treasure of its kind in the world to-day; and the entire nation should be concerned in its preservation.

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1. JIKOKU-TEN; 2. ZOCHO-TEN; 3. BISHAMON-TEN, ALL TERRA-COTTA IMAGES OF THE 8TH CENTURY IN THE KWAIDAN-IN, NARA 4. KOMOKU-TEN, WOODEN IMAGE OF 7TH CENTURY IN THE HORYUJI TEMPLE, YAMATO

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ZOCHO-TEN

JIKOKU-TEN

BISHAMON-TEN

KOMOKU-TEN

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THE SHITEN-NO

By N. TSUDA

(Expert in the Imperial Museum, Tokyo)

IN the history of Japanese Buddhism, faith in the Shiten-no, or Four Guardian Kings early made itself manifest, and soon came to occupy an important place in the national creed. Shiten-no is the name given by the Japanese to the four guardian deities of the Buddhist ideal universe. According to this theory the universe is a great mountain comprising a series of heavens, lands and seas, all termed the Sumeru or Shumisen. In this topography there is a fourfold landscape at the four points of the compass in the Shumisen, each guarded by a king with many attendants. The land of this world is one of the four quarters of the universe, known as the Nan-en-bushu, or southern portion of the Shumisen. The four heavenly kings preside over the destinies of the whole.

The guardian king of the northern quarter is named Bishamon-ten, or Vaisravana in Sanscrit, but in Chinese he is called Tamon-ten, which means king of the many-eared heaven, the idea being a capacity for much hearing, a kind of omnipresence. According to ancient Commentators of the sutras the name implies that this deity always hears the preaching of Buddha who is keeper of Buddhist lands. In the Hindu pantheon he is known as Kuverna, and reputed to be the son of a sage named Visravas; and Viravana is, therefore, his patronymic. Kuverna is a favourite god of wealth in India; and though he receives no special reverence he is quite popular as the god of fortune in that country, being regarded as deserving of special distinction apart from the other three kings.

In Japanese Buddhism Bishamon-ten is usually represented as bearing a small tower on the left hand palm and holding a staff in the right hand. He is gazing fixedly at the tower on his palm. He wears armour and on his girdle is a demon. And he stands on Yasha and Rasetsu, two very evil demons. The body of Bishamon is covered with gilt, but the demons are coloured yellow. Bishamon-ten sometimes carries a trident in his left hand, with the other hand on his hip.

The guardian king of the eastern section of the Buddhist universe is called Jikoku-ten, or Dhrtarastra in Sanscrit; and is represented with a sword in his left hand and a gem in the other hand, or else the right hand is on his hip. The land he guards is said to abound in gold. His body is coloured red and his face is terrible. The sword is indispensable as a symbol of this deity.

Komoku-ten is the guardian king of the Western portion of the Sumeru: in Sanscrit he is known as Virupaksha; and he has the additional duty of being king of Nagas. Sometimes he is called Akumoku, Shumoku or Zoshiki. This deity is always clad in armour and carries a trident in the left hand and a red rope in the right hand. Occasionally he is represented as holding a weapon called the vajra in his left hand and a sutra roll in the other. And often we see him holding

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a Japanese writing brush in his right hand and a roll of writing paper or manuscript in the other. Usually his body is white.

Zocho-ten, or Virudhaka in Sanscrit, is the guardian king of the South land of the Buddhist universe. He is also clad in armour, and holds a big sword in his right hand, the other hand clenched and reposing on his hip. The body is painted bright red.

Each of the four guardian kings wears an imposing headdress; and their armour is carefully and even elaborately decorated. In the early days of Buddhism these four deities were worshipped together, but in later times they came to be treated as separate.

When the Buddhist religion gained a footing in Japan in the 7th century the famous temple known as the Shiten-no-ji, was erected near Osaka by Prince Shotoku who was the first great patron of the Buddhist faith in Japan. When the Prince was determined to destroy the Mononobe faction because of its anti-Buddhist policy, he offered prayers before the altar of the Shiten-no and made a vow that were victory granted him, he would erect a great temple for the four guardian kings. His petition was granted and he fulfilled his vow by building the great temple near Osaka, where it still stands. He no doubt had additional motives in erecting this great structure, as history shows; for it seems that he desired thus to guard the empire against foreign invasion, as Professor Kuroita has suggested. At that time the Prince was supporting the king of Kudara in Korea against the king of Shiragi in the same Peninsula; and there was a rumour that the king of Shiragi was about to set out for the invasion of Japan. The enemy was expected to seek a landing at Osaka. The Shiten-no-ji was supposed the guard the gateway to Japan; and later times followed this example by setting up temples to the four guardian kings at places where an enemy might be expected to land. Thus we have a temple to these four guardian deities at Chikuzen in Kyushu, the southern gateway of the empire, and one at Dewa on the north-eastern end of the main island. In those days the people evidently trusted more in spiritual than in brute force, though there is evidence that they never neglected "to keep their powder dry." The images of the Shitenno were also set up in various temples as the guardians of these sacred places; and their figures were painted on the doors of pagodas and portable shrines to ward off evil. This is why one sees so many statues of the Shitenno at Buddhist temple gateways.

The oldest examples of such statuary are to be found at the Horyuji temple in Yamato. They are little more than 4 feet high and are the best examples of ancient wood carving in Japan. In these one beholds the exact technique of the ancient Buddhist sculptors, especially in the folds of the clothing. According to the inscriptions on them they were carved by Yakushi Tokudo and Yamaguchi-no-ataye, artists who lived in the reign of the Emperor Kotoku, 645-654 A. D. These statues are listed as state treasures of the empire.

In the Sangatsu-do are also preserved some excellent statues of the Shitenno, made of dried lacquer. History tells us that in the 13th year of the Emperor Shomu, about 741 A. D., there was a special religious ceremony ordered for the reading of the *Konko-nyo-saisho-o kyo*, a popular sacred work of the day, the purpose being to secure the welfare of the nation. This sutra is mostly concerned with the Shitenno; and so the images alluded to were ordered to be made for the occasion. They are typical examples of the best carved lacquer work of the 8th century. In the Kaidan-in near the same temple there are other notable examples of Shitenno statues in terra cotta, belonging to the 8th century. One each stands at the corners of a clay dais on which the Emperor and the Imperial Princes stood to receive the Buddhist commandments. These terra-cottas are good examples of the Buddhist art of the 8th century.

When Sir Aurel Stein was travelling in Chinese Turkestan he found some figures of the Shitenno at Turhuang; they were painted on temple banners; other travelers have found them in frescoes at Turfan. Representations of the Shitenno are also found among the Gandhara sculptures, one of which is in the British Museum.

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EXPANDED BOUNDARIES

By HON. Y. TAKEKOSHI

ALTHOUGH the war in Europe may be said to have in some ways proved a benefit to Japan, her financial rewards have been small compared with other countries, such as America and Holland, to say nothing of Spain and Switzerland, where the gold holdings have increased enormously. Japan must, of course, be grateful that her specie reserve has grown from 343,000,000 *yen* to more than 710,000,000 *yen* since the war began; but if this is all that we are to get from the war it cannot be reckoned of much account. Some of the amount stated includes payment for guns removed from our fortresses and sold, while Holland and Switzerland have reaped harvests not from sales but from simply allowing goods to pass through their territories; and the money obtained by them for this privilege is greater than the total received by Japan since the war began.

In the war with China Japan received an indemnity of 200,000,000 *yen;* and most of this was spent in armamental expansion; and not being invested in productive enterprise Japan's trade balance naturally continued against her, while commodity prices rose steadily and national finance was reduced to disorder. The present war shows that our guns and ammunition are practically useless on a modern battlefield; and the existing number of Japanese warships is insufficient to be adequate in national defence. In air service and army motor cars we have done little or nothing as yet. To accomplish the improvements which Japan needs for national defence many millions in money are still required. If, therefore, we have to expend the wealth accumulated during the war in armamental expansion, we shall have nothing left for the much more necessary expansion in commerce and industry; and then where will Japan be after this world-struggle for superiority in armements is over? If our only preparation for commercial competition be armaments, when the rivalry between the militarists is over we shall stand a poor chance of maintaining our position as a first-class power.

Of course armamental repletion cannot be regarded as absolutely useless; but the war of which we are most in danger in future is not one of armaments but of economics; and to meet this successfully Japan must prepare for expansion abroad,

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by peaceful means. The old Japanese ideal was to be the greatest of the three oriental empires, China, Korea and Japan; while a few cherished the ambition to make Japan the autocrat of all orientals. But to-day Japan can be satisfied with no less than a world-policy; she must take her place not only in discussing and adjusting questions affecting Korea and China, but in questions affecting the world. This extension of influence on the part of Japan is expected of her, and her right to do so is very generally recognized. As to the question whether Japan can best achieve this ideal by armaments or commerce, or on continents or on seas, she herself must decide. There are those who hold that Japan should confine her ambitions and policies to the Far East, especially to China; and of course we cannot wholly ignore this idea, but it is gravely doubtful whether a continental policy is wholly advantageous to Japan. While praying for the safety of our nation we have to remember that our country is face to face with adversaries.

One of Japan's most important considerations in regard to defence is the coöperation of army and navy. Are these to-day not rather inclined to be independent of each other? The army and navy must be a united combination. Defences are nothing without adequate transportaion facilities, a union of ships and railways. These depend in turn on supplies of iron. A warship of 28,000 tons, requires 16,000 tons of metal for mere construction. But how much iron has Japan at her disposal? We have been importing and are still importing iron ore from Wuchang and Hankow in China. In time of war we should require a still greater supply of iron. Thus we are dependent on China for supplies of iron. If we are to have war with any country it will probably be known three or four years previously, and thus we might be able to lay in a supply of iron adequate to immediate needs in arms; but most of these supplies would probably be exhausted during the first half year of the war. Germany's power to hold out so far in this war is due to the fact that when the war began she had at her command the enormous supplies created during ten years of preparation; but even then, her supplies were nearly all used up during the first year and a half of the war; and at present she can only go on has her arsenals supply the munitions. If this is the case with a country that has such vast iron resources as Germany, how would it be with Japan under similar circumstances?

It is quite evident that Japan, with her undeveloped skill in iron and steel manufactures and her inadequacy of ore supplies, could not keep up a war of any dimensions longer than a year or two, even though she should devote several years to preparation for it. It would certainly be necessary for her to utilize

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her strength in the manufacture of arms and ammunition during the war; and for this she would be dependent on her own slender resources or on the enemy! Japan also lacks resources in antimony, which is essential in war. To prepare adequately for war Japan would have to import vast quantities of ore and antimony from China before the war commenced. This would involve some degree of friendship between Japan and China, and therefore would preclude Japan's ambition for extension of her territory on the continent of East Asia. Japan should, therefore, confine her ambition in China to utilization of the resources of that country rather than to territorial expansion. For Japan anything in the way of an aggressive continental policy is bad.

Abandoning a continental policy Japan should cultivate friendship with China and then devote her attention to colonial expansion by peaceful means. She should extend financial aid to China, as America and England are doing, and enter upon economic rivalry with these powers in China. In Manchuria and Mongolia Japan has plenty of sphere for maintaining her rights and exploitation of agricultural and mineral resources.

At the same time Japan should not neglect exploitation of the food resources of the south; for in time of war a continuous food supply is of the utmost importance. This may be seen in England's command of the flour and wheat markets and in Germony's determination to command the Balkan states during the war. Whether Japan could maintain a war for any length of time on her domestic food resources is a question. She produces at present only about 250,000,000 bushels of rice a year; and she has a population of over 50,000,000 to feed on it. She has to import rice each year from Manchuria, Korea, Formosa and Annam. With expansion of industry the rice crop will tend to decrease in Japan rather than increase. It is therefore necessary for Japan to look to such places as Java and Sumatra as sources of rice supply.

This is an age of iron and rubber. While Japan gets iron from China she has to look to the islands of the south Pacific for her supplies of rubber. When we say that Japan must expand southwards we are apt to be misunderstood by outsiders; but our only hope of rubber supplies is in that direction, and we can devote our attention to this subject without trespassing on the rights and interests of others. The nations of the world must recognize Japan's needs and not unjustly forbid her to supply them. Understanding our peaceful reasons for exploitation in the south, the world cannot suspect us of unworthy ambitions.

For more than 300 years now Java and Sumatra have been under the rule of Holland. The Dutch government has always had difficulty in maintaing its rule in the islands. As these islands are

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necessary for Japan, she should try by every peaceful means to acquire them. If the Dutch would consent to sell the islands Japan should buy them, and utilize her profits from the present war to pay for them. The Dutch islands have been on more than one occasion a menace to Japan. During the war with Russia it was almost impossible for Holland to maintain the neutrality of the islands; and the same has been true in regard to the present war in Europe. After the war Germany may be expected to promote her activities in the direction of the Dutch islands, since she has lost her base of operations in China; and thus the Dutch islands may easily become a base of operations against Japan. The present status of the islands is so uncertain and weak as to become a danger to peace. Japan's desire to command the islands is, therefore, no sign of unworthy ambition, but for the peace of the world. Once Japan is in command of the Sunda straits she can slacken her naval expansion plans. What I maintain, therefore, is that Japan should not spend her profits in the present war on armamental expansion but on colonial expansion, as I am persuaded that policy is more adapted to promote peace and prosperity for all concerned. In future Japan should confine her policy in China to exploitation of that country's resources without territorial ambition; and devote her main power to acquiring the Dutch East Indies and extending her colonies southward.

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Y. NAWA ESQ. DIRECTOR OF THE NAWA ENTOMOLOGICAL LABORATORY

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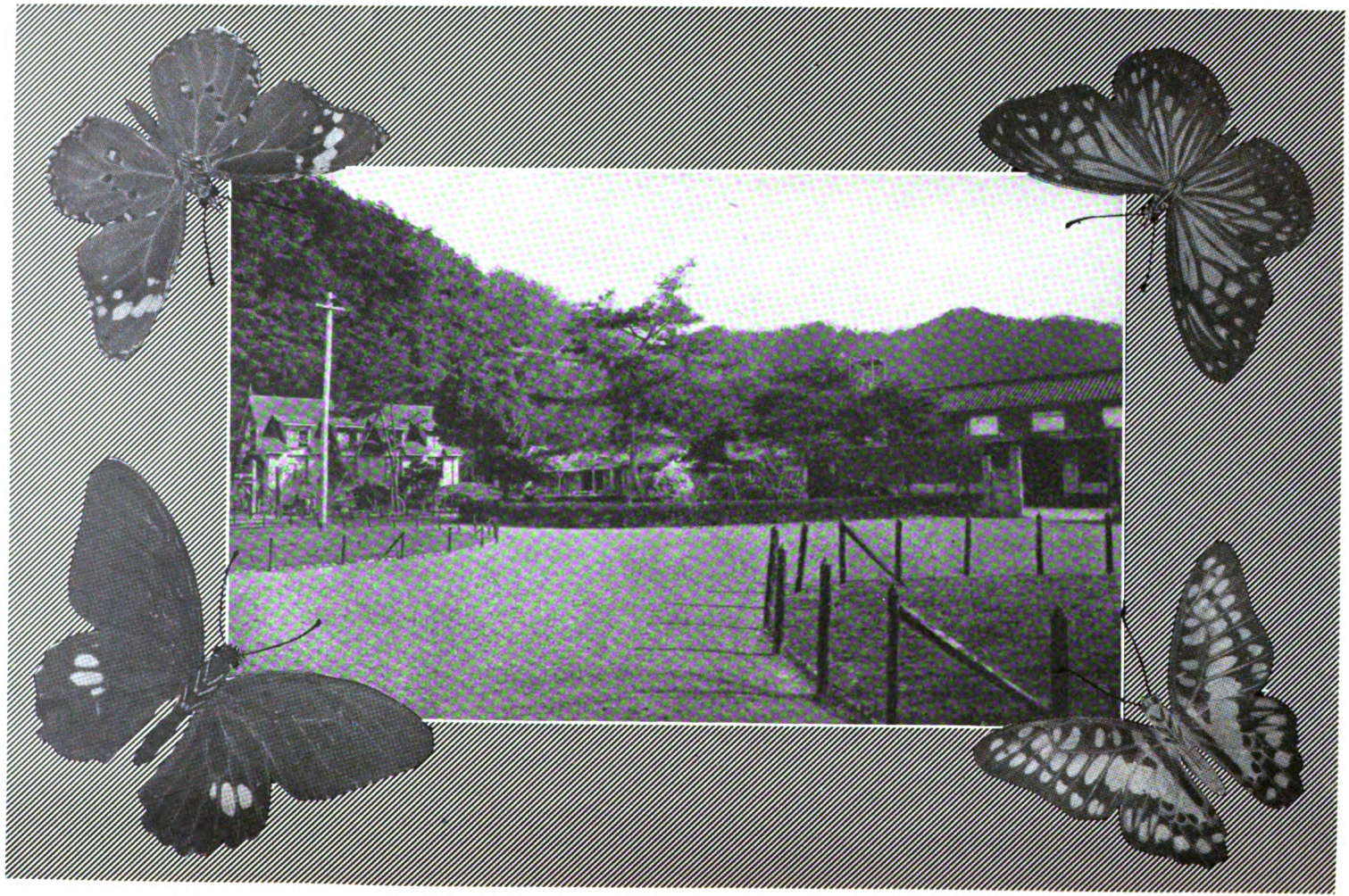

THE NAWA ENTOMOLOGICAL LABORATORY

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NAWA ENTOMOLOGICAL LABORATORY

By K. KANAMORI

THE Nawa Entomological Laboratory is the only scientific institution in Japan for the study of insect life, and is as well equipped as anything of the kind in western countries. Mr. Y. Nawa, its founder, was born in 1857 and graduated from the Gifu agricultural school in 1882. While a student at the school he was deeply interested in entomology and excelled in knowledge of insects. Although he was offered a good position in the local prefectural office after his graduation Mr. Nawa chose to remain as teacher in the agricultural college at a lower salary, so that he might devote more time to his favourite study. He lived plainly and spent his all in the collection of insects, for which he often traveled widely. He had extensive colonies of insects, whose habits he constantly studied and noted. In a short time he became an instructor in the school of natural history, where he pursued his studies still further, occasionally visiting the Imperial University for hints and suggestions from his seniors. In 1887 he was employed as instructor in agricultural science in the Normal School and of zōlogy in the local Middle School. His spare time was devoted to lecturing on insects in the various prefectures, using a stereoptican to illustrate his lessons. In this way he promoted knowledge of insects among the common people.

In the great earthquake of 1891 Mr. Nawa lost his house and most of valuable entomological collections. He kept bravely on, however, and in time regained his specimens and soon was too busy to go on his usual lecturing tours in the provinces. In 1896 he built a private insect laboratory of his own in the town of Gifu; and the success of the institution was so great that it was removed and enlarged, taking up its position in Gifu park in 1904. By this time people generally were beginning to take more interest in the subject of insects and their importance in the cultivation of agriculture. In the year 1897 there had been a plague of *cicadula sexvata* which devastated the crops of the country; and the people depended on Mr. Nawa to make the necessary investigations for the extermination of the injurious insect. In this he was very successful and thus his reputation was further enhanced.

In his laboratory Mr. Nawa carries on a study of both injurious insects and those useful to agriculture and to man generally. He devotes most of his attention to applied entomology, and was the first scientist in Japan to make extermination of injurious insects a practical possibility. People were inclined to regard his ideas as mere theories until the insect scourge of 1897, since when he has been regarded as a teacher of true science. He showed

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the people how the insect bred and how it could be destroyed; and that its outbreak depended on certain changes of weather. Mr. Nawa showed his specimens of the injurious insect to the farmers and proved his statements to them.

The prefectural authorities, seeing the usefulness of Mr. Nawa's work, tried to assist him by making grants of money to his laboratory, but only to the insignificant sum of 480 *yen* a year. But others assisted also, some giving buildings and others money. But the laboratory has for the most part paid its way from the income derived from its patrons. The Osaka *Asahi*, one of the leading national dailies, collected some 5,000 *yen* in 1907 for the work of the Nawa laboratory, with which a fire-proof brick building was erected for the storing of the specimens, which are now regarded as national treasures.

Mr. Nawa's collection of injurious and useful insects is probably one of the most complete on record; and his classification of them is a model of lucidity. He has also published diagrams showing the mode of operation of injurious insects, and also how to prevent the breeding of injurious insects. The number of insects in the Nawa laboratory now numbers more than 200,000, representing some 10,000 distinct species; while the portions of insects representing the operations of the creatures numbers 1,300,000, of which over 800,000 are mounted. The museum space covers about 2160 sq. ft. The specimens are arranged to show those injurious or useful to crops, and forests and those for educational purposes, as pure entomology. The museum is open, to the inspection of the general public. Lecturers go out from the laboratory to instruct the farmers in the prefectures, as requested; and the institution publishes a paper called "The Insect World." Mr. Nawa is the author of no less than 13 volumes in his subject, which are regarded as authorities on entomology. For more than thirty years now he has been constantly labouring at his subject, persisting in spite of all discouragement; and in the preservation of such crops as rice, tea, mulberry, fruit, vegetables and useful plants, he has done a marvellous work. His insect exhibitions are great events in the life of the country; and people travel from all parts to witness his demonstrations. Those who make themselves familiar with the observing and destroying of insects receive certificates, more the 16,900 having already so distinguished themselves. In 1910 Mr. Nawa received a medal of merit from the Bureau of Decorations for distinguished services to the nation. The laboratory has been honoured by visits from such notable personages as Prince Kanin, Prince Nashimoto, Prince Higashifushimi and others.

One of the most important services rendered by the Nawa laboratory has been its study of the white-ant problem, the ravages wrought by these insects being now very serious in Japan. Another thing Mr. Nawa has done is to discover a method of printing the forms of butterflies and moths on paper, silk or wood without destroying the gloss and natural beauty; and they are thus printed now on even glass, lacquer and porcelain. This is an art peculiar to Japan. The Nawa laboratory has created much interest among scientists abroad, and Mr. Nawa has received medals of award from the Columbian Exhibition, the Paris Exhibition, the St. Louis Exhibition and the Anglo-Japanese Exhibition.

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KAGERO NIKKI

By F. YAMAZAKI

THE *Kagero Nikki*, or Dragonfly Diary, made its appearance in the middle of the Heian era. It was a period that produced much fiction, most of which was concerned with pictures of the society of the time and based in some measure on experience. The Dragonfly Diary is in the same class with the Genji Monogatari and the Utsubo Monogatari, two famous tales of antiquity.

This diary literature no doubt originated with the custom of court officials and ladies keeping diaries of the day's doings. It forms a sequence to the *Nihongi*, one of the oldest historical records of Japan, which was written by histriographers appointed for the purpose. Princes and nobles had their own records thus written down; and these diaries were at first intended as sources for the writing of history. At first most of such diaries were written in Chinese but when that language began to be less understood they were written in Japanese with the use of Chinese ideographs and the native syllabary. Such writing as a rule had no merit of style, being abrupt transcriptions of the memoirs of the time.

In the Engi period, that is from 901 to 922, a pure Japanese style came into use in keeping these records and some signs of literary taste commenced to develop. One of the oldest of these diaries, the *Tosa Nikki*, kept by the famous poet and ex-governor of Tosa province, is among the most interesting of such writings. The *Kumano Kiko*, or Travels of Kumano, is something of the same kind, kept by a monk of Hieizan named Sogi Hoshi; and third in this succession comes the *Kagero Nikki*, or Dragonfly Diary. As a rule these *nikki* were not simply content with noting matters of no importance, they gave most attention to the significant events of the day or the month; and as the writers often wrote with personal experience and interest the style has merit according to the ability of the scribe.

The *Kagero Nikki* has more unity and purpose than some others of this kind; and as it keeps closely to its plan it has more the character of a novel than such diaries usually have. It is a record of human passion, and the author seldom departs from the object in view. The author, who was the wife of Higashi Sanjo Kaneiye and mother of General Michitsuna, had an experience well worth recording for after generations. The record begins when her husband was 46

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years old and covers a period of 21 years, when her son Michitsuna was in his 21st year. The first pages were written in the year 945 when her future husband fell in love with her and made her his bride at the age of 26. There is a gap from the year 959 to 961, the omission being due perhaps to paucity of events.

It is clear from the record that the women of Japan were then more or less in subjection to the men, but usually more than less. The virgin had the right of refusal, but after once consenting, she was absolutely dependent on her husband and considered it to her interest to do all in her power to retain his good-will and affection. In a hundred little ways this was carried out, especially in attending to his comforts, such as cooking and housekeeping and keeping in constant communication with him when he was away. It was a period of loose morals among the sexes, and most of the men had mistresses, who lived in houses of their own. The wife often lived in the house of her husband; and the others he visited as the whim decided.

It is clear from the Dragonfly Diary that the wife lived in perpetual anxiety, as the husband did not often visit his lawful wife, however much he may have loved her. He usually gave most attention to the wife that bore most children. The wife of this merit in the present case was the daughter of Fujiwara Nakamasa who bore three sons, Michitaka, Michikane and Michinaga; and there was one daughter who became consort to the Emperor Enyu, and the three sons in time all became premiers. So the family was one of no small importance.

Kaneiye himself was evidently a great polygamist, as the Japanese commentator well says. He apparently had at least two other wives besides the author of the *Kagero Nikki*. The latter was a daughter of Fujiwara Tomoyasu, and the other two were daughters of Fujiwara Kuniaki and Minamoto Kanetada respectively. All these ladies, being daughters of powerful nobles, considered themselves principal wives and were accordingly jealous of one another. One quarrel is recorded among them which lasted three days; but in time the daughter of Nakamasa won the day. No dobut one of the wives was preferred by Kaneiye and she was hated by the author of the Dragonfly Diary. She was not the principal wife; and so the lady of the *Kagero Nikki* and the principal wife condoled with each other about their mutual neglect. When the favourite lady was about to present her husband with a child the others tried to keep down their jealousy by writing poems. But the infant died and the lady began to lose her lord's affection which in turn passed to the principal wife, and then the author of the *Kagero Nikki* was once more sorely disappointed. There is no doubt that the comparative coolness of Kaneiye towards her was due in some measure to difference of taste and temperment. He was apparently a cheerful and lighthearted

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fellow, while she was gloomy and of a literary turn of mind. He had no regard for ordinary morals while she was deeply religious and an adherent of Buddhism.

The husband was evidently a man of defiant character; for once when the lady was engaged in worship before the altar of Buddha he came and scattered the incense which as burning before the gods, and took her rosary from her just to tease her. Thus estrangement went on between them more and more. Sometimes, however, their differences of character and temperament seem to have proved a mutual attraction. It required no small courage to oppose so influential a man as Kaneiye, and he could not afford to ignore so accomplished a lady. In his heart he must have greatly respected her. But he was too haughty to bow much to any woman. The lady was in some degree conscious of her superiority in character and accomplishments to her wayward lord but could not escape being made the victim of his caprice. The situation must have been extremely trying to a woman of her temperament. One does not wonder that eventually she retired from the world and became a nun, living at Narutaki near Kyoto. It was probably due to a desire to pass the time that she wrote her famous diary.

The *Kagero Nikki* is in three volumes, the first covering a period of 15 years, 954 to 968, and is very brief. The second volume also comprises three years, up to 971, and is very full in detail, noting even the changes of weather. The third volume, covering four years from 972, is likewise minute in detail. The first volume gives an account of her meeting with Kaneiye, the little tiff that led to coolness toward her later, the rarity of his visits to her and the habit of their little son in imitating his father's evasive language to his wife. It is in the second volume that the purpose of the diary becomes more revealed; she had begun to perceive her husband's unfaithfulness and to cherish the doubts that finally drove her from the world to seek consolation in a nunnery. From this time she seems to have been in a constant state of melancholy. There are various interesting stories in the record, illustrating the life and society of the day. She tells of women who retired from the world and became nuns because their husbands became monks, or when their husbands were banished to distant islands for some political crime. These tales are stilts on which she carries her own tale and to evince her sympathy with the miseries of woman.

In the year 971 she began to abstain from animal food in preparation for her novitiate and later entered the nunnery. Her husband wanted her to leave the nunnery but she refused. Her only son, General Michitsuna, also tried to persuade her to come out and to please him she did so, but her happiness did not return. To regain her husband's affection she adopted one of his daughters by another

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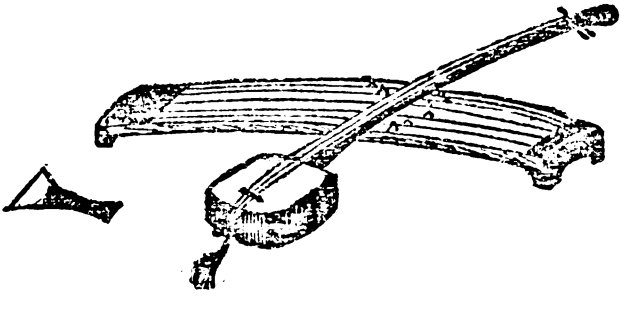
woman, but without much affect upon him. The third volume of the diary abruptly ends in the year 975 and so is left unfinished after the manner of such records.

The *Kagero Nikki* may be regarded as one of the first autobiographical novels. It has more truth than variety; but as a record of the social life of its time it is of great value. Its most prominent characteristic is its pathos: the ordeal of a pure woman preserving her chastity in the midst of polygamy and vice of all sorts. As a wife and authoress she deserves permanent fame. She tells how he tried to get rid of her by having her marry another man and how she avoided it. The mother's affection for her only son is one of the noblest phases of the book. Her constant anxiety about her husband, commingled with undying devotion to the child, is most appealing. The lady's sorrow on the death of her mother is beautifully pictured; and her mental agony both before and after entering the nunnery is pathetically drawn. Some points in the record are distinctly dramatic.

From a literary standpoint the book is a good example of the art of that time, though it is very difficult to read, the sentences being carried on in a cursive manner with abundant ommissions of subject. She calls her book the Dragonfly Diary because that insect is a symbol of life's transiency and uncertainty, never continuing in one stay. She knows not whether she exists or not, just like the dragonfly. She hovers about the stagnant pools of life not knowing what a day may bring forth. As a picture of the manners and morals of the Heian era the *Kagero Nikki* is an important document; and as an autobiographical novel it must rank with the best that the ancient world of Japan has produced in literature. Not least significant is the fact that it is the work of a woman.



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SHINZO TAKATA

By K. HORIUCHI

ONE of the greatest business firms in Japan is the Takata Company, of which Mr. Shinzo Takata is the proprietor. Naturally the head of so great a firm is noted in the commercial world of Japan. The great firm of Takata & Company had as humble an origin as many other successful business houses in Japan. One day a young man called at the house of the honorary consul for Germany and asked to see Mr. Behr. The youth said he was of a samurai family and wished to enter a business profession. The lad was taken into the firm of Messrs. Ahrens & Co, at first without salary. He soon proved to be of the right stuff and was a success. This was the youth who is now Mr. Shinzo Takata.

Mr. Takata was born in Aikawa on Sado island in 1852, and spent the earlier years of his life in that remote and isolated community. His family were samurai under the Tokugawa shoguns and had for generations been engaged as supervisors of the gold mines of the island, a source of revenue to the Tokugawa government. Young Takata early showed a passion for learning and could read Chinese at the age of eleven. Originally he intended to become a scholar but his father wanted him to become a business man. By the age of 14 the lad had a good knowledge of general business. When the shogunate fell young Takata was sixteen. As his family had always been pensioners of the Tokugawa family the young man determined to die for the Shogun. With 45 others he joined the forces against the Imperial army, but they were arrested and thrown into prison before they could move.

In time he was released and then found work in the Sado gold mine where he learned much from an English engineer of the mine, named Carrol. In 1869 he was promoted to the position of interpreter, for he had made some progress in the speaking of English. Later he determined to go up to Tokyo and make himself more proficient in that language; and this was when he visited the German consul, Mr. Behr. At that time Messrs Ahrens & Co. had only one Japanese clerk. As young Takata got no wages to begin with, only his board and lodging, he was at first penniless, having spent all he had in the journey from Sado island. He still wore his topknot just as all the samurai did; but he soon cropped it. He had not even the means of a hot bath and had to do with a cold plunge daily. The one thing evident about him at this time was his determination to get on, and his unwillingness to borrow or be dependent on others. He served the firm so faithfully and well that at the end of 8 months he was presented with the sum of 25 *ryo*.

As young Takata now fancied he could see little chance of very fast progress in his situation he began to look about for better opportunities. One day he visited

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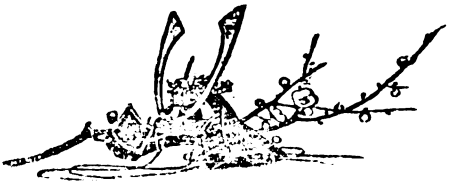
Mr. Katsu Inouye, a friend of his who was in the Department of Engineering and afterwards became a Viscount and a railway magnate. His friend advised him to try to obtain a position in the department, in which attempt his samurai record favoured him. So finally he was offered work at a salary of 25 *ryo* a month. The Ahrens firm was loath to let him go and advised him against leaving them, saying that there was little prospect for a man as a government official. He was told that there was always more hope for a man as a trader than as a government official. This led him to change his mind and to remain with the Ahrens Company. At the age of 23 he was able to have a house of his own and to form a home. Later he bought a better house for 650 *yen* and removed to Nihonbashi. He had the misfortune of losing his house by fire, but he at once built another from his savings. Having a difference with the head of the Ahrens Company he retired in 1876, and with Mr. Behr who had left at the same time, Mr. Takata took up contract work for the government. When the Government decided to buy through Japanese rather than through foreign firms, Mr. Behr left Japan; and then Mr. Takata formed a firm consisting of himself, a Mr. Scott and some of the members of the Ahrens firm, the firm being given a Japanese name, with an office on the Ginza, Tokyo. This was in 1881. In time Mr. Ahrens died and Mr. Scott soon followed him and then there was no one left but Takata & Company, which has since remained.

The Takata Company imports metal ware of every description, including electric apparatus of all sorts, heating and ventilating plants, ice-making plants and refrigerators. In this work Mr. Takata is the center of control and the source of a marvellous system of management. Once when asked the way to succeed, he said: "In saving there is the 1 *yen* stage, the 10 *yen* stage and the 100 *yen* stage; a man remains at one or other of these stages all his life; it depends on himself. The most difficult stage to reach is the 1 *yen* stage, though most people regard it as the easiest. If you get there you will reach the others if you will to do so." Any one can see how much wisdom there is in such remarks and what type of man they represent. Mr. Takata is not absolutely absorbed in trade. He finds time for composing Japanese odes of which he is very fond. The fact that he is as fond of literature as of trade may be due to his samurai origin, for most of the samurai families had a taste for literature.



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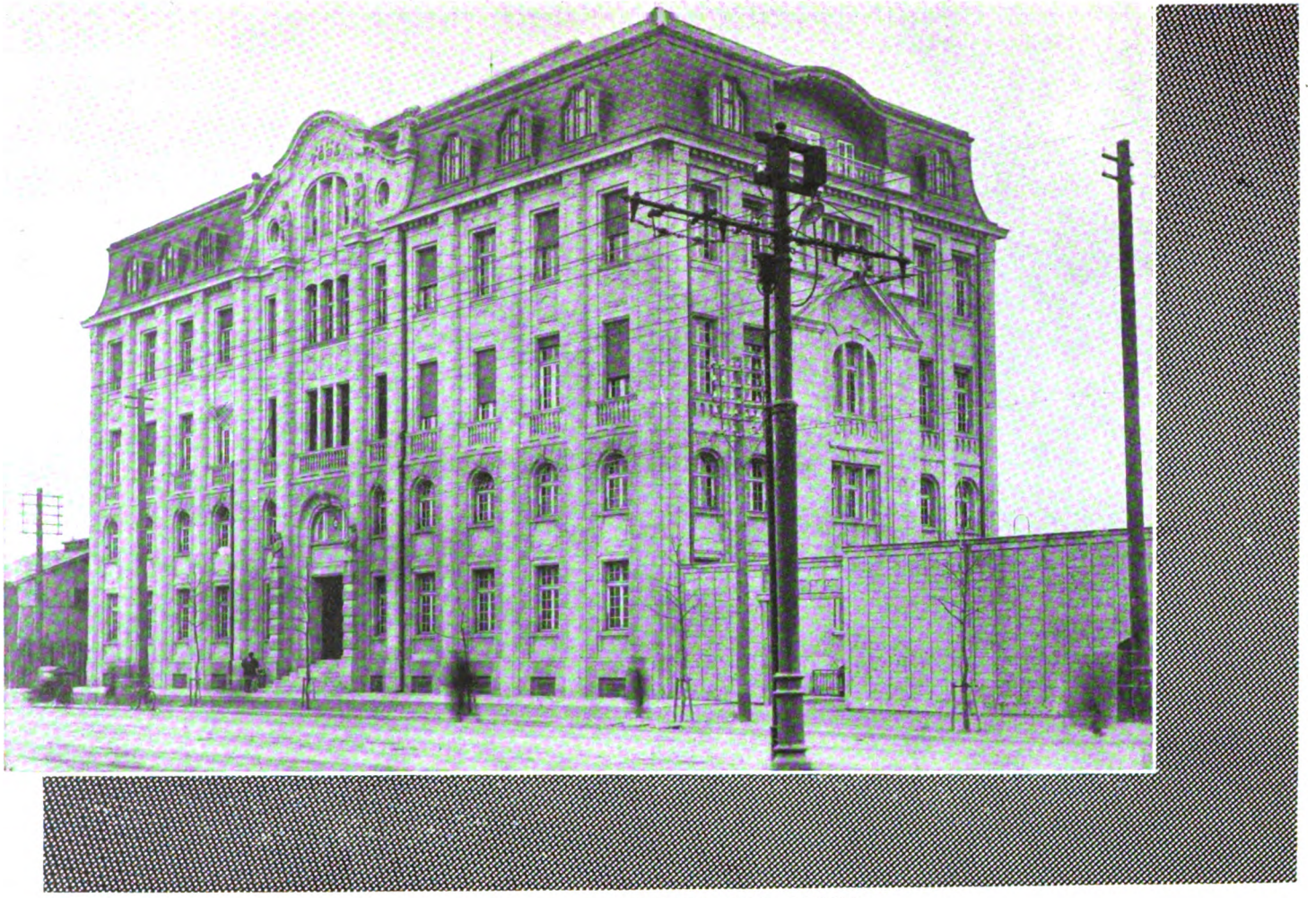

HEAD OFFICE OF TAKATA & CO., TOKYO

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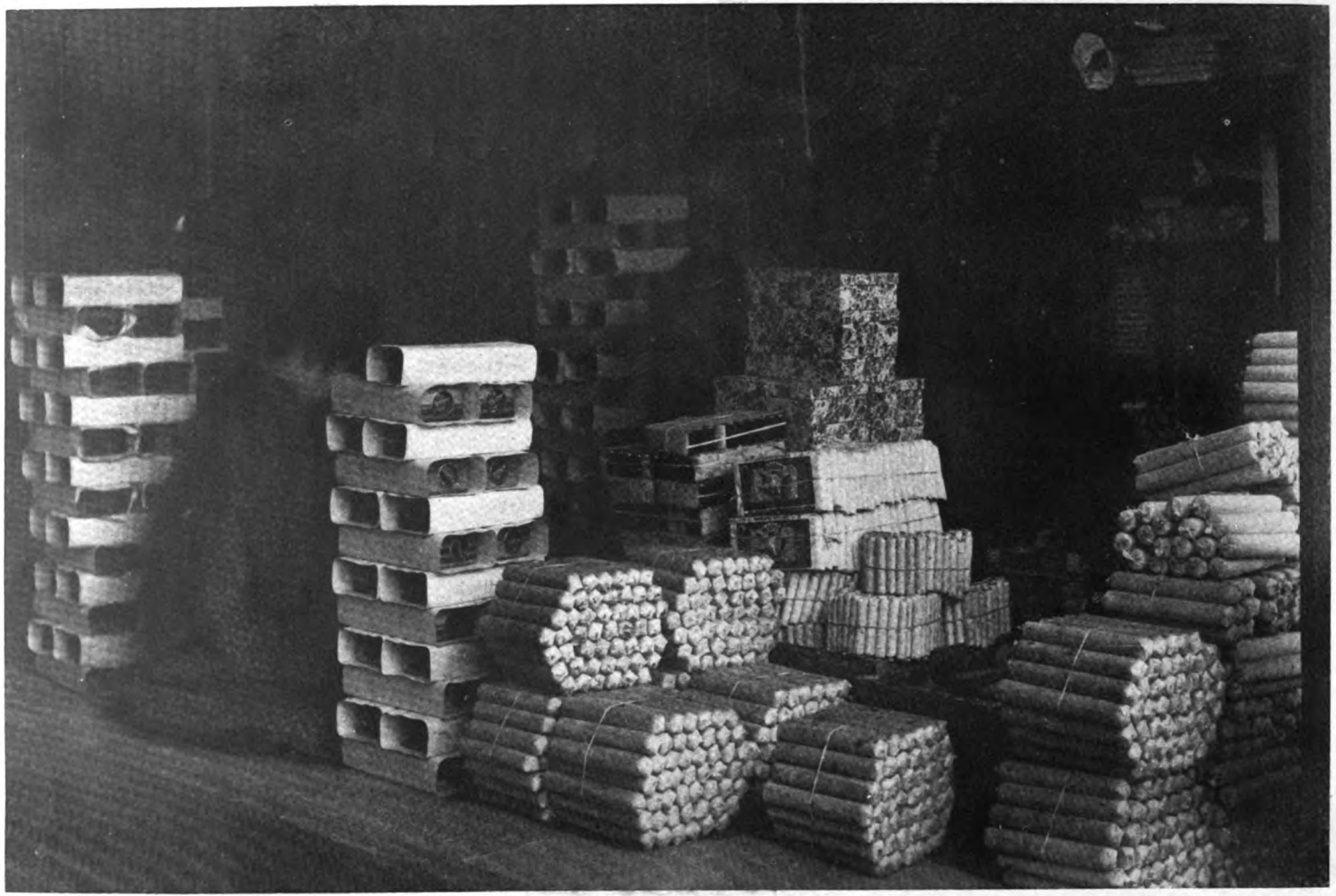

FUEL FOR POCKET STOVES

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POCKET STOVES

By N. KAWAGUCHI

THE kwairo, or pocket brazier, is used by the Japanese to place in the clothing for heating purposes; and the fuel used in it is known as kwairo-bai, there being considerable rivalry as to who can invent the best fuel, a very difficult matter, since it must not emit smoke or fumes. The fuel is put up in the form a roll like sausage, which is lighted and shoved into the small tin stove that looks something like a cigar case of metal. The fuel costs no more than 3 *rin*, or about one-third of a *sen*, and will last for three hours giving considerable warmth to the part of the body where it may be placed. One put inside the bosom of the kimono prevents a third-class train journey from feeling too chilly. Delicate pupils keep one in their clothes while at school in winter; and so equipped any one may sit comfortably in an unheated room. The aged and the cold-footed sleep with the kwairo at their feet. Cramps or colic can be easily soothed by placing one across the pit of the stomach. In the Russo-Japanese war many a benumbed soldier saved himself by placing one in his bosom. In the present war Russia ordered a large supply for her soldiers, and immense quantities have been shipped to that country.

The excellent fuel now used in the pocket-stove was invented in 1882 by a man named Sokichi Yamazaki of Tochigi in the province of Shimotsuke; and a company was formed by the leading tradesmen of the town for its manufacture. As the article was left to private houses for making, the quality was not satisfactory; and so the mayor of the town had a proper factory established in 1904, the object being to give work to widows and orphans of the Russo-Japanese war, and a Trust has since been formed for the manufacture of the fuel and the quality has been greatly improved. The annual production arose to a value of about 58,000 *yen*, but the orders from Russia have increased the trade a hundredfold. Now the output is valued at about 160,000 *yen* a year. French missionaries from Japan introduced it into France and now there is a considerable export to that country.

Although Tochigi invented the fuel for the pocket stove the town has not been much heard of in the trade, as the Tokyo and Osaka merchants bought up the output and it could only be obtained from them.

The materials from which the pocket-stove fuel is made are hemp stalks, mulberry, the *kozu* and the *catalpa* plants and a kind of vegetable oil, as well as pulverized nut rinds and corn cobs. But the best is made from hemp stalks from which the fibre has been taken. These are turned into charcoal. The method is simple. A big bundle of the hemp stalk is put in a hole in the ground like a furnace, lighted and smothered so as to smoulder without air until carbon is produced. This is pounded in a mortar.

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Fifty *sen* worth of raw material makes up into goods sold for 2.50 *yen*. The farmers devote spare time to this occupation and make an extra penny. The material thus produced is sent to town to be made into rolls for the pocket-stove. As the raw material from which the fuel is made cannot be used for anything else the profit is great, usually about 50 per cent. In the final composition of the kwairo-bai a little salpetre is used to facilitate combustion; and also the leaf of a tree resembling the maple is used to stick the powder together.

Of the fuel there are two kinds, one used for the bosom-stove and the other for bed use. The former is soft and the latter hard. The fuel has to be put into the tiny stove very carefully, as any mistake or awkwardness spoils the attempt. The fuel is enclosed in a special kind of paper, without which it will not be successful. The hard fuel is most difficult to make. The powdered carbon has to be kneeded into a paste mixed with the leaf of the tree already mentioned, and then pressed into a pipe making it like a sausage. It has then to be dried in the sun in a suitable drying place.

The packing and transportation of the product requires careful attention. It is put up in paper bags specially prepared for the purpose; but these bags are produced cheaply by the villagers and farmers at the rate of only 14 *sen* for 2,000. Old people and children can work at this when they can do nothing else. Girls and women get about 11 *sen* for packing 1,000 sticks of fuel. They can do about 8,000 sticks a day. To accomplish the task efficiently and quickly requires some training and experience. Children after school are often employed in placing the sticks in boxes, for which they get 7 *sen* per 1,000. The smaller boxes sell for about 3 *yen* and the bigger for 4 *yen*. Most of the dealers who buy up this fuel are in Tokyo and Osaka. When the traveler goes to an inn and finds his feet cold or his "honourable inside" all ashiver he can always call for a *kwairo* and be heated up at the minimum of outlay.

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EXTERMINATING THE TAIRA CLAN

By K. MIYAMA

IN the year 1171 the chief of the Taira clan, Kiyomori, died of an unknown fever, so severe that report had it that when he took a bath it made the water boil. Naturally it consumed his vitality and he died. The people of the time thought that it was a visitation of heaven upon him for the many oppressions and cruelties inflicted on his enemies. The famous warrior was in his sixty-fourth year when he passed away. Of course Kiyomori was something more than a mere warrior chief: he was a reformer as well, but mostly in an aristocratic way. He did not hesitate to ignore or set aside any ceremony or custom that conflicted with his ideas. It was not surprising, therefore, that the court nobles and Buddhist priests conspired to overthrow him. They heartily hated Kiyomori; and often conspiracy against him found its way even into the Imperial court.

Kiyomori was the one great outstanding personality of the Taira clan. So long as he lived there was no possibility of any other assuming the reins of government. After his death there was no one found fit to succeed him. Consequently the régime of the Taira clan was ended. The representatives of the clan, however, little thought that its days were numbered. Kiyomori's second son, Munemori, was regarded as a blockhead; whill a son of Tomomori, though clever, was by no means equal to leading the Taira clan. Another son, Shigehira, though highminded, was shiftless, while Noritsune, if brave and valorous, lacked capacity as a general. Consequently on the death of Kiyomori all those over whom he had domineered set about forming a policy of relentless opposition to the Taira clan and planned its destruction.

Some time previous to this, Yoritomo, who had been in exile in Izu, had arisen against Kiyomori, backed by the military chiefs of the Eastern provinces, friends of Yoritomo's father; and though at first unsuccessful, in time they won back the provinces of Izu and Sagami where they established a régime independently of Kiyomori at Kyoto. The great chief cursed them with his dying breath, and exclaimed before his friends: "If you wish to do me a favour after I am gone, instead of offering the usual

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masses for my soul, lay on the altar before my spirit the head of Yoritomo." The forces sent against Yoritomo were all defeated, however. At this time Yoritomo did not know the real weakness of the Taira clan, as he had no means of communication with the capital. This is why he went so far as to send an offer to Kiyomori that he would be content to allow that chief to rule the eastern provinces if he would allow Yoritomo to rule the west.

It was about this time that Yoshinaka arose in the province of Kiso in Shinano. This warrior was a son of Yoshikata, a brother of Yoritomo's father, and hence was a cousin of Yoritomo. He had discovered the state of things at Kyoto and saw a chance of winning against the Taira clan. The latter were really in greater fear of Yoshinaka than of Yoritomo. About four months after the demise of Kiyomori, that is, in June 1181, the Taira clan ordered a military chief named Nagamochi of Echigo to attack Yoshinaka, but the latter defeated the assailants who numbered more than 20,000 men, with his scarcely more than 2,000. The Echigo chieftain, following up his advantage, proceeded to Kyoto through the province of Etchu to the dismay of the Taira forces who attempted to resist him in the Kurikara pass. But Yoshinaka routed the 18,000 that opposed him, when he employed his famous stratagem known as the fire-oxen, in which great torches were fastened to the heads or horns of oxen and the animals, their tails also oiled and set on fire, were driven madly among the enemy, throwing their ranks into such disorder that they were unable to meet the enemy. It was something like the gas attack which the Germans launch before following up with infantry.

Yoshinaka after this victory pursued the enemy in their retreat through Echizen to Kaga where General Sanemori of the Taira clan was slain on the field of Shinowara. The story goes that the general had premonition of his death; and so he dyed his hair and beard black that he might be taken for a young officer and thus draw against him the best warriors who would not care to cross swords with an old and decrepid man. He had his wish in that he fought hand to hand with Tezuka-no-taro, one of the foremost warriors in the army of Yoshinaka and was slain because he was too old to hold out against youth.

When Yoshinaka entered Omi the Taira forces were in terror of annihilation. They besought the priests of the Enryuji temple whom Kiyomori had illtreated, to come to their rescue, but met with refusal. There was nothing but for the Taira forces to flee from Kyoto toward the western provinces where Kiyomori had many friends: the famous chieftain had once been governor of Aki. This escape of the Taira forces from Kyoto is one of the most interesting episodes in the whole story. It was an occasion of

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pathos and tragedy. The famous poet Fujiwara - Shunzei, tells as that at midnight he heard a soft knocking on his door, where, on opening it, he found Lord Tadanori of the Taira clan, Kiyomori's youngest brother. The great man when a youth had been a pupil in literature of the poet's; he was now shown in and said: "Our whole clan must leave the capital at once; and I am sure to die on the field of battle. After the struggle is over the Emperor will probably ask you to select proper poems for a new collection; and my only request is that you include a poem of mine in the new volume." So saying, he handed the poet a manuscript which contained one hundred of his poems.

As he expected, Tadanori fell fighting on the field of Ichinotani. When the poet Shunzei compiled the next volume of national poetry he complied with the last request of Tadanori in including a poem of his. However, as he was reckoned among the rebels, his name could not be plainly inscribed, and so the poem was entered as anonymous. The Taira forces, after escaping from the capital, reassembled at the vale of Ichinotani near Kobe where they were cut to pieces by the forces of Yoshinaka who had previously entered Kyoto in triumph. The Kyoto citizens, accustomed as they had been for so long to the culture and propriety of the Imperial Court, were not prepared for the rough warriors of Yoshinaka, and when they found that they were expected to feed the troops of the uncouth invaders they were simply disgusted. The ex-Emperor Goshirakawa had no love for Yoshinaka and sent secretly to Yoritomo inviting him to come and rid the capital of the usurper. Yoshinaka had taken the attitude of the Kyoto people very ill and reviled them as ungrateful for his having delivered the nation from the oppressions of the Taira clan. But they could not reconcile themselves to his overbearing manner and so the priests of Hieizan arose in rebellion against him. These the mighty warrior crushed and exterminated in short order; and the ex-Emperor he cast into prison. Hearing of the proud conduct of Yoshinaka, Yoritomo resolved on his subjugation; for he was a man that never allowed even blood to interfere with good conduct. So he sent his two younger brothers, Noriyori and Yoshitsune, against Yoshinaka at Kyoto with an army of 60,000 men. The two armies met at the river Uji where Yoshinaga was put to rout and fled to Amazu in Omi where some one shot him with an arrow.

Having worsted the forces of his cousin Yoshinaka, Yoritomo was not yet supreme, for the Taira forces were not yet fully subdued; so he despatched Yoshitsune and Noriyori against them at Fukuhara, their new capital. They had set up Antoku as their Emperor in a temporary palace which was situated at a spot near the present Ikuta shrine in

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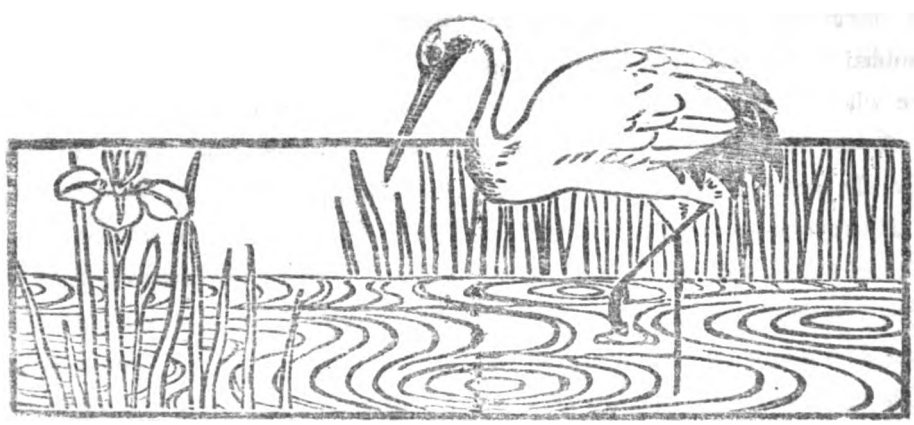
Kobe. The castle was surrounded by a garrison of about 100,000 men and great preparations were made for defence. Noriyori advanced before the front of the fortress and Yoshitsune went around to descend upon it from the hills, making a simultaneous assault upon the fortress and the Taira were defeated. The remnant of the Taira forces fled to Yashima in Shikoku. During the course of the battle a young Taira prince named Atsumori was attempting to escape by ship when he found the last one gone and so put his horse into the sea to overtake it. Just at this moment a great warrior of the other side named Kumagaye Naozane beckoned the young prince ashore with his war fan, jeering at him for turning his back to an enemy. Atsumori at once accepted the the challenge and fought until he fell, mortally wounded. When Kumagaye found that he had slain the young prince his spirit had no more relish for war and he retired and became a monk, known in history as St. Rensho. This incident has been a theme of poetry and drama in Japan ever since.

The Taira attempted to rally their forces in Shikoku, but Yoshitsune pursued them so hotly that they had no chance of success. The Taira then tried to escape into Kyushu, but Noriyori had carried his forces into Choshu and had made due provision for cutting off the retreat of the Taira clan. He reached Kyushu and occupied Bungo, while Yoshitsune pursued the enemy from behind. The Taira forces were brought to battle on the plain of Dan-no-ura where they were finally driven into the sea; and thus after some twenty years of arrogant supremacy the Taira clan perished like a dream, giving way to the Minamoto.



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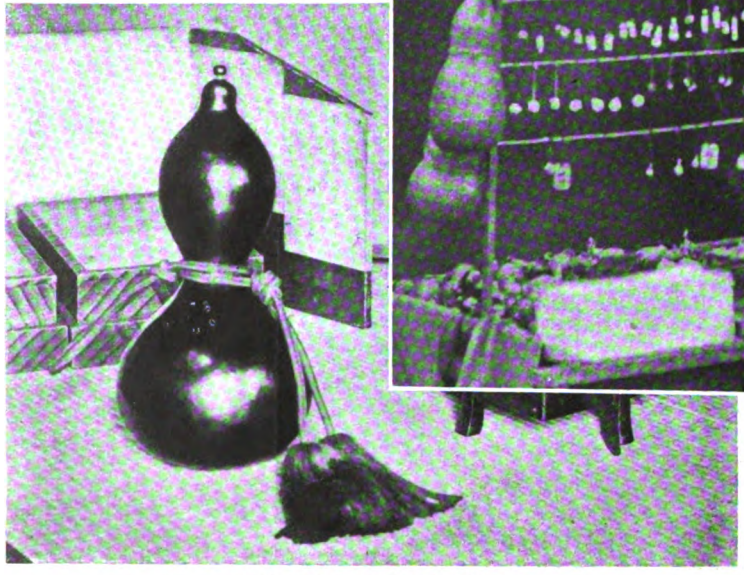
HYOTAN SHOP



HYOTAN SAKÉ BOTTLE

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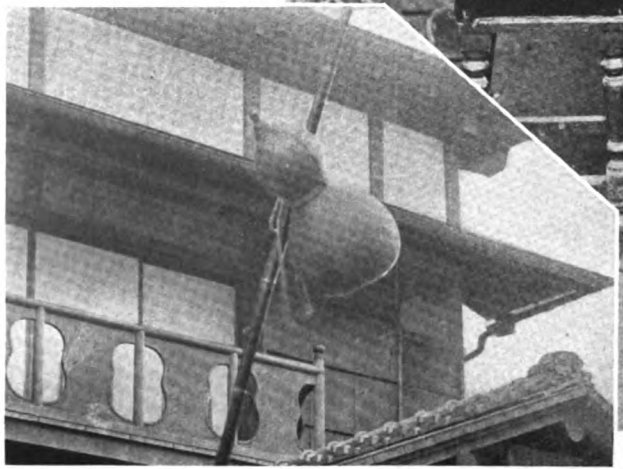

GIANT HYOTAN USED AS BAKER'S SIGN

HYOTAN CHARCOAL SCUTTLES

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THE HYOTAN HOBBY

By K. ICHIMURA

TOWARDS the end of the Tokugawa period there was a craze for hobbies. The people of old Yedo, tired of the long tranquility under the *bakufu*, were always ready to seize any opportunity of relieving the dull monotony of existence. New pleasures and new tastes developed, some of which were good and many of which were not. One of these pleasures was in having one's body tattooed; another was in collecting *ofuda*, slips of paper which visitors pasted on shrines to show that they visited all the sacred places, just as people now-a-days collect stamps. Some took a great interest in carved buttons, or netsuké, and others in costly tobacco pouches.

One of the most remarkable hobbies was the collecting of *hyotan*, or gourds. The Japanese gourd is shaped somewhat like a bottle, and is used for holding saké or water when drink has to be taken to picnics. The chief interest centered in the shape and colour of the *hyotan*. The gourd is big and round at the bottom, has a small middle like a lady's corsetted waist and then narrows again at the mouth like the neck of a bottle. The shape is always somewhat striking. In size they range from some as big as a foot in diameter to those two or three inches. The tiny ones are known as *sennari-hyotan*. It is said that the famous Hideyoshi Taiko used the *sennari hyotan* on his war banner and from that time it became a national emblem on flags. *Hyotan* four or five inches long are called *hyakunari* as against the *sennari* size. The red *hyotan* is called *beni-hisago*; and the saké kept in the red gourd takes the colour without any change of flavour. And so the red gourd is most valued.

Most of the *hyotan* come from Mikawa, Omi and Shimotsuke provinces, the last mentioned province producing *hyotan* as big as two feet in diameter, but it is not small in the middle but big and round like a water melon. This gourd is used for hibachi for warming the hands in winter. The seed is sown in spring and the fruit gathered in the autumn. After being taken in, the gourd hangs from the eaves of the houses for about a month until compeletely dry. Then an opening is made in the top and the inside taken out, which requires much skill, as the opening cannot be large and the seed has to be extracted carefully so as not to break or crack the shell. To produce a fine colour the skin is pealed off by steeping it in water for a few days; and after removing the skin the gourd is dried for a month or so until the surface is glossy, the shine being improved by polishing with tobacco.

Then it is ready for the saké; and every Japanese believes that saké from a *hyotan* has a better flavour than from a common bottle or other receptacle. The reason is that the shell of the gourd absorbs a certain kind of moisture from the saké. When tightly corked saké can be pre-

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served longer in a *hyotan* than in a bottle. Naturally most of those interested in making a hobby of *hyotan* are lovers of the beverage; at least so one might suppose; but that is not really the case, rather the opposite being nearer the truth.

In the Tokugawa period glass was too rare to be used in making common bottles and only such great personages as daimyo could afford to have glass bottles. The bottle of the common people was the *hyotan*, which was carried everywhere that people went to drink saké. The *ukiyo-e* painters were fond of depicting the *hyotan*, and it appears in most of the scenes of which flower-viewing is the theme. Even in modern times men of taste prefer the *hyotan* to the bottle in going on an outing.

Those who take most interest in the *hyotan* as a hobby to-day are found among actors, nearly all the first class members of the profession being more or less so interested. Such actors sometimes give exhibitions of their *hyotan*, when choice specimens are shown to their friends with the greatest pride, and mutual criticism is expected. Sometimes one sees geisha carrying a small *hyotan* attached to their *obidome*, which is regarded as a charm to ward off danger from sword attacks, their guests often secretly carrying such weapons. The reason why the *hyotan* is thought to be a charm against attack from lethal weapons is because it is the only article produced without using cutlery.

The *hyotan* most prized by connoisseurs is one that is very unique in shape and colour, and the less artificial the better. It should not show the marks of human handicraft. Often one finds in curio shops old *hyotan* with gold writing on them and stoppers of gold, but such are not prized by the real collector who knows that such decorations are often used to hide flaws in the shell. There are even imitation *hyotan* which look quite like real ones. Those made of wood and polished with emery powder and *muku* petals and then varnished look most like the natural *hyotan*. In such matters the initiated cannot be deceived, however.

The *hyotan* is most valued when made by the owner himself. The Emperor Meiji had a taste that way, and used to make *hyotan* even from orange skins. To know how to handle the *hyotan* properly is a matter of careful etiquette among the Japanese. And there is a proper manner of carrying it from the girdle. There is a poem to the effect that though the *hyotan* swings and dances about as if drunk or idle, it is always balanced in the middle on its cord and ready for use.

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CITY OF WAKAYAMA

By N. ANDO

THE foundation of Wakayama city is wrapped in the mists of history. In the year 1584 the priests of the Negoroji, a great temple in the province of Kii, united with the lord of the Ota castle in a plan to attack the castle of Osaka. On learning of the plot Taiko Hideyoshi, lord of Osaka castle, was naturally much enraged and at once despatched troops under Hidenaga Hashiba, an adopted son, to defeat the plans of the priests. The army of Hideyoshi poured into Kishu in great force, destroyed the Negoro temple by fire and sacked Ota castle. The rebellion being completely crushed Hideyoshi himself visited the place, ordered a castle to be erected at Fukiagenomine which he named Wakayama, making his son the lord thereof. This is the present Wakayama castle; and when it was first erected a castle town soon began to grow up around it; and so the celebrated hero, Toyotomi Hideyoshi, the Taiko, is the founder of Wakayama city.

In the year 1600 Asano Yukinaga became lord of the castle, when he increased its proportions and strengthened its battlements. He was soon succeeded by his younger brother Nagahira and the latter by the lord of Hiroshima in 1619, as the tenth son of Ieyasu, Tokugawa Yorinobu, had taken his former fief. He became third of the great Tokugawa families; and Wakayama castle was rebuilt with the consent of the Tokugawa shogun.

The north-western portion of Wakayama city is the most prosperous. In the south lies the Nagamine hill and northwards is the boundry of Idzumi province. North of the town runs the Kino river to the sea. Eastward of the city extend wide plains which reach the sea. The position of the city is quite convenient for communication. It is also strategically situated, as the Tokugawa well knew, when a member of the shogun's family was placed there to keep a sharp eye on the daimyo of Shikoku and Kyushu. The city has now a population of 79,000; and stands 15th among the cities of the empire.

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Among the principal buildings are the Prefectural Offices, the Local Law Court and the Headquarters of the 32nd army brigade. The city has 9 primary schools, one High Primary school, one Municipal Commercial School, one Girls' Art School, one Normal School, one Middle School, one Girls' High School, one Technical School and a public library. The city revenue amounts to about 217,000 *yen* a year, which is usually sufficient to cover municipal expenses. Many old samurai families reside in Wakayama, but the city is for the most part a commercial center, with growing attention to industry. Its largest production is in cotton flannel, amounting in value to over 10,000,000 *yen* a year.

The daimyo of Wakayama was the first in Japan to equip his troops with foreign uniforms and weapons and drill them after the European fashion. As there was no army cloth, the uniforms were made of cotton duck; and during the first years of the Meiji era it was a Wakayama man, Major-General Tsuda, who first tried to produce army cloth, which somewhat resembled flannel. In time it came to be used for soldiers' underwear in the army. When the clan system was abolished and the hereditary pensions of the samurai were done away, some 7,000 samurai of Kishu found themselves masterless. Major-General Tsuda employed many of these men in the flannel mills which ensured them a livelihood. With imports of flannel from Italy the Wakayama industry was further stimulated toward improvement, and several large mills were established, giving rise to the present flourishing industry in Wakayama. Soon cotton spinning mills arose and that industry is now also a leading feature of Wakayama prosperity. The Hosiery produced in Wakayama is famous in the market, and mostly passes through Osaka. The output is about 3,500,000 pairs of socks a year, valued at 310,000 *yen*.

Wakayama also produces wood finishing in abundance, as the mountains of Kishu are noted for good lumber. The value of such wood productions is about 406,000 *yen* annually. The timber is felled in the Kumano mountains and floated down the Kino river to the city where it is sawn and shipped. The annual value of the timber output is about 600,000 *yen* a year. There is also a large production of saké, valued at some 1,100,000 *yen* annually, most of which is disposed of in Tokyo, Osaka and Kyoto. Wakayama saké has a reputation for delicacy of flavour, due,

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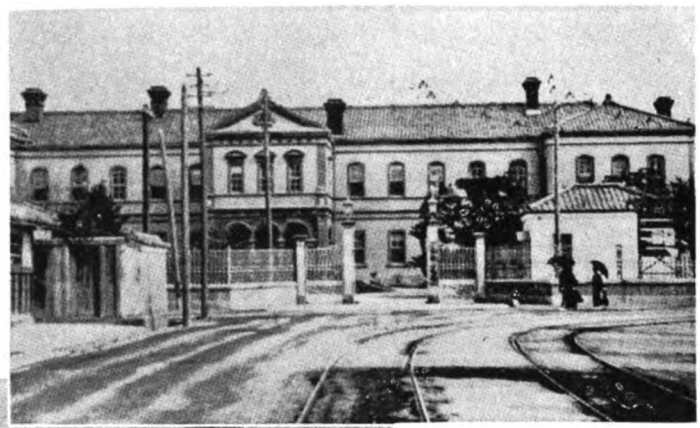
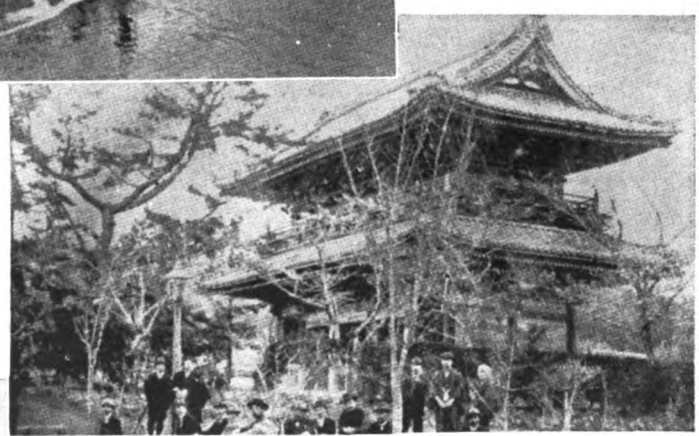
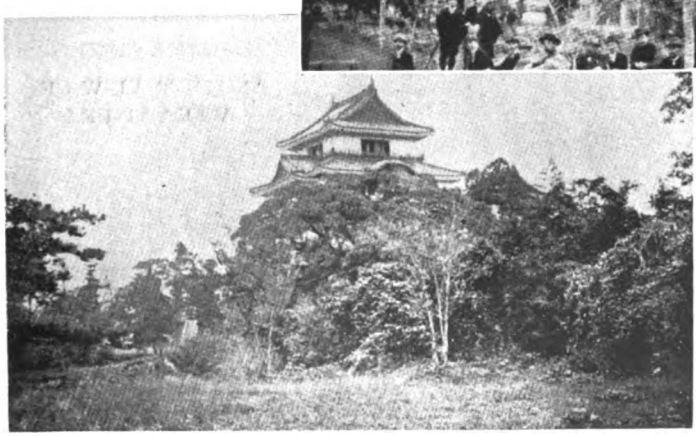


WAKAYAMA PREFECTURAL OFFICE

WASHING CLOTH IN THE RIVER KII



NEGORO TEMPLE



WAKAYAMA CASTLE

WAKAYAMA SCENES

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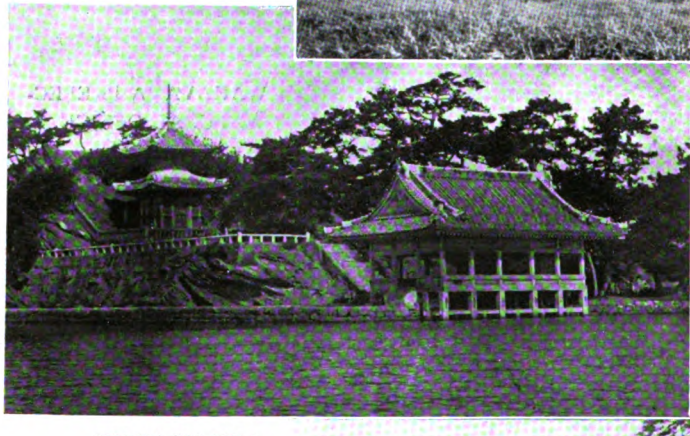
HINOKUMA AND
KUNIKAKAZU SHRINES



WAKA-NO-URA

ANOTHER VIEW OF
WAKA-NO-URA

KIMI-I TEMPLE

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it is said, to the quality of the Wakayama water used in the brewing. One of the most noted saké brewers of the city is Kumakusu Minamikata, whose name is well known abroad. Commercially and industrially the city of Wakayama is one of the most prosperous in Japan.

Among the more interesting places to see in Wakayama is the old castle, situated on an eminence known as the Torafusuzan-Takegaki-jo, the mountain of the crouching tiger where the bamboo grows. After the Meiji Restoration the castle was dismantled to a large degree and some of the buildings removed to Osaka castle; but the keep and a three-storied tower still remain rising among lofty old trees, relics of ancient splendor. Oka park is a hill lying eastward of the castle, and its rocky sides suggest its former proximity to the coast. On its summit stands a monument to the men of Kishu who died in the wars of the Restoration; and from there one has a fine view of the surrounding country. In the park garden are many plum trees beautiful in season, with plenty of carp in the lake. The place is a popular pleasure resort for the townspeople.

The Asamuku Shrine is dedicated to an ancestor of the Kusu family which belongs to Yamato and served at Court festivals since the days of the Emperor Ojin. In the year 1563 when the Hongwanji was erected in the neighborhood of the shrine a great camphor tree that used to overshadow the shrine, was cut down, detracting much from the beauty of the site; but with the coming of the Tokugawa family shrine was much venerated and restored to its former splendour. The Hongwanji temple was built in honour of Shonin. At the western foot of Oka park stands the Ho-on temple; the wife of Tokugawa Yorinobu lies buried in its cemetery. She was a daughter of the noted hero Kato Kiyomasa. The temple is one of the finest in the city with beautiful and extensive grounds.

Renshin temple belongs to the Hokke sect of Buddhism and is next in size to the Ho-on. It was erected by the mother of Yorinobu in 1609 and has specimens of the handwriting of the lords of Kishu. There are some ruins of an ancient stronghold in the west of city, the place being now a private villa. The two ancient pine trees in the garden are veterans of long-forgotten days. It was the priests of this castle who planned the overthrow of Hideyoshi and were themselves wiped out by him and the castle razed to the ground. The castle was

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taken by turning the waters of the Kino river into it; and as the garrison could not live without food, they offered to surrender on condition that the lives of the men be spared if the general and 38 officers sacrificed themselves in expiration. The conditions were accepted and Hidenaga and his 38 heroes came out and committed *harakiri;* the rest of the garrison was accordingly let go free. Thus the spot is a monument of ancient tragedy.

The Hinokuma and the Kunikakazu shrines are in Miyamaye village, a little way from Wakayama city, and can be reached by electric car. These shrines were brought there from Ise in the days of the Emperor Suijin and are the only government shrines in the province. Wakanoura is a place of fine views and but a short distance from the city, the tramcar reaching it regularly. It is a pretty summer resort with good hotels.

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SOME NEW INDUSTRIES

By S. SHIMAMURA

THE European war has revolutionized things in many directions but nowhere more than in the sphere of productive industry. From an international point of view, Japanese economics and industry made a very poor showing before the war. Japan comprises a number of islands of very limited area. For centuries agriculture has been her principal productive industry; and rice being the crop that gave best returns for the area under cultivation, she devoted her main attention to that. Naturally Japan came to be behind the rest of the world in general progress.

With the outbreak of war in Europe and the consequent stoppage of many imports without which Japan could not well get along, there was great inconvenience in various directions, with a steady rise in prices. This set Japanese masters of industry thinking how they might manufacture for themselves what their country demanded. To this subject both government and people devoted much attention. In a short time new manufactures and industries began to appear and to show remarkable development in response to the domestic demand. In the matter of supplying arms and ammunition to the Allies the progress of production was remarkably rapid; but a similar activity was seen in nearly all departments of production, while trade increased in every direction, more especially toward the south seas, to take the place of European products.

According to the computations of reliable investigators the total capital invested in new enterprises during the first nine months of 1916 amounted to 974,000,000 *yen* the greater part being for productive industry. At present Japan is undergoing rapid transformation from agriculture to industry, and promises in the near future to become one of the great industrial centers of the world. The change means that Japan can now supply some lines of goods in excess of the home demand, while in other lines she cannot yet begin to do this; and at the same time she has seen a tremendous

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expansion of imports. In dyes, drugs and chemicals the domestic demand is not yet fully satisfied. Before the war Japan depended for these on Germany; and when the war suddenly cut off Japan's supply from this source, she was in a sad plight, since she had no recourse but to try making them herself, a task for which she was wholly unprepared. The Imperial Government issued a regulation for the promotion of manufactures in dyes, drugs and chemicals so as to lend all encouragement possible to industry in these lines; and thus under Government subsidy new undertakings appeared. The aid thus rendered by the Government is to continue for ten years.

The more important companies established with state subsidy were the Japan Dyestuff Company, the Oriental Drug Company, the Domestic Pharmaceutical Company and the Japan Glycerine Company. The first mentioned of these companies has a capital of 8,000,000 *yen*. Mr. H. Nakatani, formerly of the Government Electric Bureau, is president of the compay and the chief engineer is Mr. K. Shimomura, an authority on chemistry. The Oriental Drug Company started with a capital of 500,000 *yen*, and Mr. N. Shiga is the president and Mr. B. Hosoi the chief engineer. The Domestic Pharmaceutical Company has a capital of 1,000,000 *yen*, with Mr. M. Shiobara as managing director; and such famous scientists as Dr. Jokichi Takamine are interested. Dr. Keizo Ikeda is the chief engineer of the company. The Japan Glycerine Company is capitalized at 3,000,000, with Dr. Y. Hiraga as president and Mr. T. Fujimoto as managing director, at the same time acting is chief engineer. This scientist is famous for having succeeded after many experiments in producing glycerine from fish oil, a process that has much attracted the attention of the world's chemists. The production of an adequate supply of drugs and chemicals as well as dyestuffs depends on a sufficient supply of cheap chemical material; and the above companies are charged with the duty of producing this. To do so profitably in competition with other countries is no easy matter. One company is now trying to produce aniline from benzine. In the Awa district there is an increased cultivation of natural indigo. A process has been devised for extracting indigo dye from old clothes so coloured. It will doubtless be some time yet, however, before Japan will be in a apposition to supply fully her own demands in dyes, drugs and chemicals.

In the matter of plate glass, pulp and paper, domestic manufactures are now

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sufficient to meet the demand and exports in these lines have encouraging prospects. In acids and alkalies there is also a sufficient production for domestic demands. The Japan Chemical Industry Company enjoyed a profit of 1,250,000 *yen* for the first half of 1916, with a capital of only 1,190,000 *yen*; and the profits of other chemical companies have been at a similar rate. These has been a remarkable increase in the production of sulphuric acid and soda; and caustic soda and soda ash are being manufactured by the electric dissolution process. In every direction Japanese chemical industry is entering on a new phase of progress and prosperity. Yet there is room for still greater deveolpment, more particularly in the production of chemicals used in the development of chemical industries.

Among the glass manufacturing companies the Asahi Glass Company is the senior and more prosperous firm; it was established in the province of Hyogo under the great firm of Mitsu Bishi with ample capital and in time it produced sufficient supply to cut off imports. Prosperity since the beginning of the war has been phenomenal. The Far Eastern Glass Company was established in 1916 with a capital 1,500,000 *yen* and has a big factory at Amagasaki; and recently the Union Glass Company and the Taisho Plate Glass Company have made their appearance, the former with a capital of 100,000 *yen* and the latter a capital of 1,000,000 *yen*. Similar progress is seen in the production of paper, the supply of which was very inadequate after the outbreak of the war. The Fuji and Oji paper mills increased their capacity but could not begin to meet the demand. New companies sprang up like mushrooms. The consequence is that Japan now needs little in the way of imports in this line. Not only so but exports of paper and pulp from Japan have already begun, and promise to increase. The Japanese pulp is produced very cheaply from raw material obtained in the forests of Saghalien and Hokkaido. The Karafuto Industrial Company, with a capital of 5,000,000 *yen*, has a tremendous annual output; and the Hokkai Industrial Company, with a capital of 7,500,000 *yen*, makes both pulp and paper. As the world supply of paper is still short, the price in Japan is still high. There is no doubt that henceforth Japan will take her place as one of the chief competitors in this industry.

Other industries that have shown unusual development of late are those of spinning and the production of zinc. The spinning

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industry was quite prosperous before the war, but since the war it has shown wonderful development. Its chief exports go to China and the south seas, a trade that is expected to keep up after the war. The capital invested in spinning companies has increased at least fifty per cent since the war. There has also been a remarkable increase in the production of ramie, a kind of hemp. The Japan Ramie Spinning Company, with a capital of 3,000,000 *yen*, has devised a process of preparing the ramie fibre and is now ready to export manufactures of this material; while the Kyoto Ramie Company with a capital of 1,000,000 *yen*, is also showing marked progress.

In mineral industries there has also been very satisfactory progress in recent years, especially in exportation of copper, the Kuhara Mining Company now being so strong as to affect the world's copper market. It is to be regretted that among the new industries the development of iron and mechanical engineering has not at all kept pace with the others. The reason is no doubt that of scarcity of iron. Numerous enterprises have been projected but none have as yet materialized. It will be difficult for Japan to hold her own as a first-class industrial country unless she can do better in the development of iron and steel production. For ore Japan is practically dependent on China and India.

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SAMURAI CHARACTER

By K. OTSUKI

HIDETSUGU, a famous prime minister of ancient times, had two retainers, Mitsui Kakuyemon and Ikuse Heiyemon by name, both of whom claimed to have killed Sakai Kyuzo in the battle of Anegawa. The slaying of so great an enemy was regarded as a noble deed and both naturally strove for the honour of having done it. But, as Hidetsugu favoured Ikuse, he decided to give the credit to him and then threw Mitsui into prison on charge of lying.

Mitsui pleaded for further investigation of the matter, saying he did not seek to save his own head but he could not endure the disgrace of being imprisoned on charge of falsely claiming the honour due to another. The dishonour would pass on to his posterity through all generations. As he named Asami Toyemon as witness his petition was heeded and the investigation proceeded. As Asami was an intimate friend of Ikuse people supposed that he should not give evidence in favour of Mitsui, and as the witness was a known enemy of Mitsui it was thought that Mitsui must have lost his wits in prison or he would not have chosen Asami.

The court was duly opened and Asami was summoned to give evidence. But when the judge began to examine Asami he declined to answer on the ground that as he was an intimate friend of Ikuse and knew nothing of Mitsui, at the same time mentioning that the public had objections to his being summoned as a witness. The judge remonstrated with him and assured him that as he was called by the court to give evidence he must feel free to tell the truth no matter what the public might think. Asami still hesitated. When Hidetsugu heard how Asami was behaving he commanded him to speak and tell the truth. Asami replied that as it was a military question and he was commanded to speak the truth about it, he was bound to confess that the head of the famous enemy Sakai was really out off by Mitsui, and that if Ikuse claimed the honour there must have been some misunderstanding.

The court and the general public were naturally much astonished at this testimony. The verdict being in accordance with the evidence Mitsui was released and appropriately rewarded. And the people commended Asami for the impartial manner in which he gave evidence even in favour of one who was his enemy. This story is regarded as a good illustration of the character of the samurai of old Japan.

Fukushima Masanori, lord of Hiroshima, had a senior retainer named Ohashi Moyemon, who, when the estate of his master was ruined, came up to Yedo with his wife, as a *ronin*, and lived in a small hut in the tenement district. This

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was a great change from the time when he received an annual allowance of 150,000 bushels of rice and lived like a small daimyo. One day Ohashi was visited by a samurai friend named Osaki who told him that he was to be employed by the Kishu family at an income of 50,000 bushels a year, but that he could not very well enter upon his task owing to lack of 100 *ryo* with which to purchase the necessary robes of office. So he requested Ohashi to introduce him to some one who would be likely to lend him the money. On hearing the circumstances Ohashi at once offered to lend the sum himself. The wife and daughter looked rather strangely at Ohashi when they heard him make this offer; for they could not understand how he had so much money to lend when they were slaving to make ends meet. Ohashi, however, took no notice of their rebuking glances but lifted up one of the *tatami* and took from under the floor a stone chest out of which he lifted a helmet. Out of the helmet he drew a parcel which, when opened, revealed many coins of shining gold. Osaki was no less startled than Ohashi's wife and daughter. Ohashi then laid a piece of paper on the floor, saying: "As I am a samurai I am ashamed to be guilty of counting filthy lucre, so I will simply give two handfuls and see whether it will suffice."

So Ohashi wrapped up two handfuls of coin in the paper and handed the parcel to Osaki, who thanked him much and left the house in great joy. Later the wife of Ohashi began to chide him about having cash in the house while there was nothing to help when his daughter was so ill some time ago and the girl had to do without medicine. How could he be so cruel as to have money for strangers and none for his own family? Were friends to be valued more than one's own children?

"You are quite mistaken," said Ohashi to his wife. "The money I have been saving was for a case of emergency, as war or something, and never to be used save in such a case. Our daughter's illness was only slight and in no way dangerous, as I well knew; and she soon recovered as I thought she would. But Osaki has a good position which he cannot enter upon unless I loan him the money to equip himself properly for it: I have used my war funds to uphold justice. Can you not understand?"

The wife knew her husband too well to say anything further. Not long after this Ohashi obtained employment as a *hatamoto* on a small daily wage with a feudal official who was unable to maintain a regular retinue of servants when visiting the castle. Later Ohashi found that the castle of his former lord Fukushima was occupied by Matsudaira Okinokami; and wishing to live in his old place, Ohashi took the position of an *ashigaru* there. It was a lower position than he held under the feudal official but he was ready to accept it just to be back in Fukushima.

One day the lord of Idzumo came to visit Fukushima, and Ohashi stood at the gate to welcome him, bowing very low as the palanquin passed; and he thought to himself how pleased he was to see this young lord by whose side he had fought in the battle of Osaka. The lord of Idzumo, as soon as Ohashi lifted his head after bowing, saw his face and recognized him as formerly a famous samurai of Fukushima, and was astonished to find him so reduced in the world. The lord of Idzumo negotiated with Matsudaira to have Ohashi come to him; and as Matsudaira did not know who or what he was losing, he readily consented. Subsequently when Matsudaira found out that he had parted with no less a man than the famous samurai Ohashi, formerly one of the four retainers of the house of Fukushima, he was sorry to have made such a mistake.

In time Ohashi became chief retainer of the Idzumo clan and administered the affairs of the clan with eminent ability. He was always noted for his probity and his aversion to flattery. One day his master went flower-viewing and Ohashi attended him. When they were taking lunch on the way home it was noticed that Ohashi had no lunch and so the lord offered him a part of his, but Ohashi astonished him by refusing on the ground that he never took another man's leavings. Such honesty and independence of mind were much admired by lords and people alike in the days of the samurai.

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RECORD OF EVENTS FOR JANUARY, 1917

(JANUARY 1—25)

Jan. 1.—New Year: national holiday.

Jan. 2.—Snowing. Streets and shops gaily decorated for the New Year. Shops show new goods, great quantities being piled up outside.

Jan. 3.—Miss Catherine Stinson, the American aviatrice, makes record flight at Osaka in face of strong gale, looping the loop several times.

Jan. 5.—Severe earthquake in Formosa, destroying sixty houses and killing thirty-three persons. Some 1,200 people left homeless.

Jan. 8.—The Chiyoda coast-guard ship foundered in a storm on her way from Port Arthur.

Jan. 10.—Emperor gives 30,000 *yen* to the fund for establishing a medical department at Keiogijuku University.

Jan. 14.—The armoured cruiser *Tsukuba* blew up at Yokosuka, supposedly from spontaneous combustion, with loss of 153 lives. The cruiser was a ship of 13,750 tons, launched in 1905. The *Tsukuba* was the first modern warship built without a ram.

Jan. 16.—Lieutenant Yamamura, while piloting a Curtis aeroplane at Oppama, fell into the sea owing to being overturned by a gust of wind. As he was strapped to the machine he was under water 23 minutes and when rescued did not recover consciousness.

Jan. 21.—Imperial Diet reassembled after New Year holidays. Political parties hold caucus meetings and plan to move a motion of impeachment against the cabinet, the Kenseikai and the Tokuminto agreeing and the Seiyukai deciding to remain neutral.

Jan. 22.—A portion of the Koseikai party decides to join the Kenseikai and the o k uminto in moving a motion to impeach the cabinet.

Jan. 23.—Premier Count Terauchi, Viscount Motono, Minister of Foreign Affairs and Mr. Shoda, Minister of Finance, address the Upper and Lower houses of the Imperial Diet on the Government's policy. The Foreign Minister made special reference to the increasing friendship with Russia and the possibility of economic coöperation with the United States in China, with which

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country Japan desired cordiality.

Mr. Leo Tolstoï, son of the famous Russian author, visits Tokyo to make a study of Japanese literature and see historic places.

Lieutenant-General Ijichi died at Atami. He was a prominent officer in the wars with China and Russia, and received General Stoessel's surrender at Port Arthur, as representative of Generel Count Nogi.

Dr. Starr, of the University of Chicago, visits Japan for the third time, to take a long walking tour through the rural parts of the empire.

Jan. 24.—Budget Committee meets and decides to abandon establishment of a Sino-Japanese bank in Manchuria.

Jan. 25.—Motion of impeachment moved in the Imperial Diet asserting want of confidence in the Government on the score of having been formed and having acted in a matter not according to the Constitution of the empire. Before the motion was put to the House a mandate arrived from the Emperor declaring the Diet dissolved and calling for an appeal to the country. Accordingly a general election will be held on April 20th next.

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PREMIER TERAUCHI ADDRESSES THE IMPERIAL DIET

BARON GOTO AND VISCOUNT
MOTONO LEAVING THE DIET

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MR. INUKAI ADDRESSES THE KOKUMINTO PARTY

MR. TAKETOMI OPENS THE CAMPAIGN AGAINST THE GOVERNMENT
BEFORE THE KENSEIKAI PARTY

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Britain's Part

The *Jiji* is proud of the firmness of Great Britain in her prosecution of the war and the distinguished part she is taking in the present world-conflict. It probably never occurred to any one that Britain would need the army that she has now so wonderfully organized; and so the nation depended for defence on the navy. It may not be too much to say that even France never expected that she would be so dependent in a military way on England. Britain's duty to the Allies would have been fulfilled by enforcing her command of the seas with her invincible navy, leaving the land operations to Russia and France. But Britain is not content with keeping the seas rid of enemies and financially assisting the other Allies: she is determined to play a part worthy of her inherent greatness and suffer equal sacrifices of men and material with her friends. This well reveals the noble spirit of the British race. As the conflict is now turning to be a struggle between Britain and Germany the *Jiji* hopes that the British people will maintain their efforts toward the extermination of Prussian militarism and thus give mankind some hope of a liberal future. There is no doubt that Britain is doing more than her share in this war, but she would be the last to say so. She will bring Germany to her knees even though she had to accomplish it singlehanded.

A Tragedy Of Old

Those familiar with Japanese history will remember the incident in which the Englishman, Richardson, was murdered. On the 15th of September, 1862, Mr. Richardson and a lady were riding from Kanagawa to Kawasaki when they chanced to meet a daimyo procession. They failed to stop in accordance with the native custom on meeting a daimyo, but drew to one side and attempted to pass. Suddenly a man rushed from the procession, barred the way and then another drew his sword and attacked Richardson, cutting his arm and piercing his left side. The Englishman fell from his horse and was despatched by the Satsuma guard as he lay helpless on the ground, while the other members of the party escaped with wounds. The British government demanded an apology

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which it had to enforce by the bombardment of Kagoshima. Twenty years afterwards a Japanese gentleman, the owner of the land where Richardson died, raised a monument to his memory. The monument was forgotten for years until last summer Mr. E. Jenner Hogg, of Shanghai, went in search of it and found it in a back lot on the old Kanagawa road. The rude stone has an inscription written by a poet of the time, named Masanao Nakamura, and is well worthy of transcription here:

"On the 21st day of the Eighth month, in the second year of Bunkyu, the year of the Dog, Richardson, an Englishman, laid down his life on this spot, which is the ground of Kurokawa Shozo, a resident of Tsurumi, who asked me to write an account of the affair, and I have composed a poem as follows: You, alas, shed your blood on this sea coast. The reform and progress of our country are in a great measure due to your death. It led to the uprising of the strong clans and the Restoration of the Imperial Power. It gave rise to new systems and the cry of the people for personal rights. Owing to the confusion then reigning in the country the circumstances of your life and death were but little known; yet so long as history exists in the world your name shall live for ever. Through this poem I make known, therefore, that your death was not in vain; and I offer up the prayer that happy smiles will ever be yours in the Eternal World."

It will be seen that the poem elevates the Englishman to the position of a martyr; and the progress that Japan has since made is attributed to the result of his death. The poem is in the choicest of literary style and perfect from every point of view, the words in the original being beautifully chosen and highly classical in composition. In the present conflict in Europe how many an Englishman will lay down his life in just this way! No apparent fruit seems to come of it, but history makes amends. If the death of one Englishman has led to the regeneration of Japan, is it too much to hope that the sacrifice of so many lives in Europe may lead to the rejuvenation of the old world?

Diet Dissolved

Once more within a few months the Japanese nation is faced with another General Election. When the Imperial Diet reassembled on January 27th last the Premier and the Foreign Minister had scarcely finished their speeches when the Government was assailed with a motion of impeachment. As the political parties in the Lower House were known to be solidly against the cabinet, Premier Terauchi did not wait for the motion to be put to the House, but announced that a mandate had arrived from the Emperor declaring the Dissolution of the Diet and ordering an appeal to the country. The political parties were unanimous in their opposition to the Terauchi ministry because it

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was formed without consulation with the party leaders. Consequently the Diet was dead against a super-party cabinet. In addition there was considerable objection to the manner of concluding the recent negotiations with China. From now until the election on the 20th of April party warfare will go on, Premier Terauchi and Baron Goto the leaders on the bureaucratic side against Viscount Kato and Mr. Yukio Ozaki, the leaders on the other side, which some imagine the democratic. In one sense it is a contest between the old forces and the new; the aristocracy and the *nouveaux riches*, the Genro and the political parties, the upper classes against the rising tides of democracy. But as the franchise represents only about 1,600,000 out of a population of over 50,000,000 it is not easy to see how an election can express the views of any great proportion of the Japanese people or indeed further the cause of what is called constitutionalism. The Terauchi cabinet started with a good record in its attitude toward China, hastening the negotiations with that country amicably and pursuing a conciliatory policy in strict accord with the principles of the Anglot Japanese Alliance. It is to be hoped that succeeding cabinets will not depart from this policy. Moreover, the policy of the new cabinet in regard to relations with America was considered more likely to promote the best interests of the two countries than the more abrupt and reticent attitude of the Okuma cabinet, espscially if the Government can succeed in bringing about co-operation with the United States in the financing of China.

Emigrants

Notwithstanding the embargo on Japanese immigrants in the United States and some of the British colonies the number going abroad annually seems to increase year by year. A few years ago the number annually going to foreign lands was about 3,000, while last year it was about 10,000, destinations being various. The ports of departure are usually Yokohama, Kobe and Nagasaki and the destination of the majority is the South Seas, South America, the United States and Canada. The favourate season for departure is between October and March; and at this season many Japanese residing abroad visit home, as it covers a period when conscripts are not being called in. The United States, Canada, Hawaii and South America attract immigrants from Japan in the order named. At present every ship in the bi-monthly service to Peru sees from 1,500 to 2,000 emigrants sailing from Japan, most of them collected by the immigration companies. The number proceeding to Argentina is not more than 300 annually, these for the most part being what are known as free immigrants, not being indentured. Brazil and the Philippines also take considerable numbers. The stream to Formosa, Hokkaido and Shaghalien continues but not to the extent of relieving the surplus of population at

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home. Korea is also not proving so attractive as was anticipated, though the number going there is steady, most of them being engaged in business and agriculture. It is probable that the near future will see increased immigration to north China, though competition with native labour there is too keen for most Japanese immigrants.

To Help The Allies

Under the auspices of the Premier and other officials of the Imperial Government a plan is on foot to raise in Japan some 3,000,000 *yen* as a gift to the Allies to express the sympathy of Japan with the great cause they are defending and as a mark of her appreciation of their heroism. The money is to be collected from all classes in Japan, the wealthy being expected to contribute liberally, especially the war-millionaires; and most of the money will be expended in Japan, and the gifts sent to the Allied countries. From a foreign point of view, no doubt, the money itself would prove far more useful to the cause of the Allies than gifts purchased in Japan, as it is very difficult to make a selection of goods in Japan that would prove most useful to the allied armies. Anything in the way of hospital facilities and appliances would, of course, be practically useful, and clothes if ordered according to foreign suggestions. But it may be that the authorities entrusted with the laying out of the immense fund will duly consult with the Allied countries as to what would be the most practical way to expend the money in aid of the Allied cause. As the fund will be a gift, the Allies can offer no suggestion except as consulted by Japan. Naturally the Allied countries will be most grateful for this voluntary offer of practical sympathy from Japan, and will fully appreciate its sincerity and significance.

The Japanese Woman

In a recent issue of the *Toa-no-Hikari* there is an article by Mr. Gendo Miwada on the changes that he thinks should be inaugurated in the education of Japanese women after the war. The present system of education for women in Japan the writer deems very defective. He says that while the Japanese woman has greatly developed in individual ability she has not at all improved in capacity for organization and so has promoted no important movement. In care for husband and children and in the degree of selfsacrifice of which they are capable, the women of Japan are in no way behind the women of Europe; but they have not yet learned how to take part in and assist national questions and movements. Furthermore they are deficient in the economic training necessary to give them an intelligent and practical interest in the ordinary affairs of everday life and even in the management of their own homes. In the management of their households they are often bewildered between the ideas of the west and the old ways of

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Japan and seem unable to decide intelligently which way to go. With lack of cultivated judgement there ensues waste of money and material. It is said that in Japanese households about one-third of the food is wasted through mismanagement. Little attention is paid the certain matters of a sanitary nature and when disease breaks out provision for its control is lacking. The frequency of divorce is an evil of Japanese society that Mr. Miwada much deplores, which he suspects to be due to carelessness in making marriages. So long as the education of the Japanese woman leaves her intellectually inferior to her husband she cannot hope to claim the same degree of respect as man; and so long as female education is left unimproved the nation cannot be expected to make proper progress.

Helping Russia

The Russian Government has recently asked Japan to undertake another loan, the amount this time to be some 200,000,00 *yen* at 6 per cent for one year, about 70,000,000 *yen* of which is to be spent in Japan to pay for munitions and other war supplies ordered in this country. With the 120,000,000 floated in Japan last year by Russia this makes a total of 312,000,000. The first 50,000,000 *yen* of last year's loan is now due and the Russian Government is said to have applied for its conversion at a higher rate for another year. Supplies of all kinds keep going from Japan to Russia, but there is much complaint that exports to that country are limited almost wholly to war orders, to the detriment of Japanese trade. Supplies also go to France and England. Japan is now building small craft for the British navy, and there are reports that she has also accepted an order for three-inch guns. Though in all these ways Japan is doing no more than some neutrals, yet she displays a hearty sympathy and desire to hasten the war to a triumphant finish that is so far seems beyond the capacity of neutrals as nations.

Militarism

The *Asahi* recently published a striking editorial in condemnation of what it regards as the present system of militarist education in Japan. This alleged diffusion of militarist ideas the paper holds to be injurious to the nation. Mention is made of an incident wherein a whole cavalry regiment was confined to barracks for four months as a punishment in connection with the death of a horse, the cause of which the authorities were unable to discover. This absolutism the *Asahi* roundly condemns. The arrogant attitude of examiners toward conscripts is also deplored as well as the indifference of the national leaders to the injustice inflicted. The various organizations among the young men of Japan are all being utilized for the promotion of militarist notions of life and duty and the discouragement of every vestige of liberal

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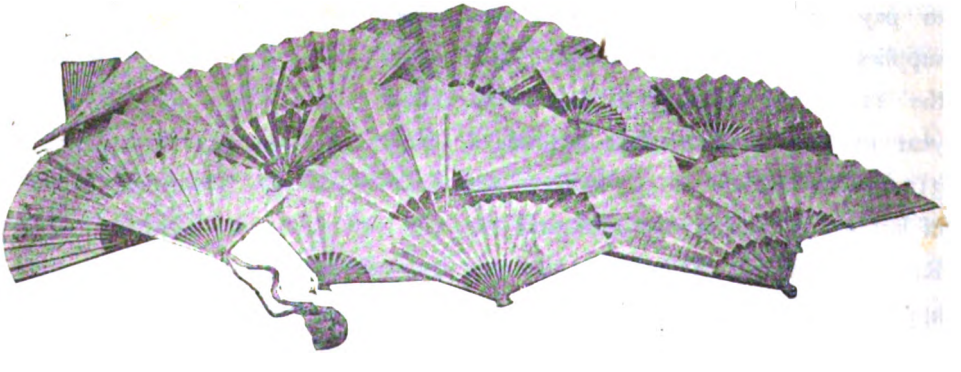
thought. The fact that the educational authorities are one with the military authorities in thus binding and narrowing the mind of the rising generation the *Asahi* regards as unpromising for the future of the empire.

Education

In a significant article the *Jiji* complains about the official neglect of primary education in Japan, alledging that, owing to the impossible salaries paid, competent teachers cannot be had and the result is general inefficiency. The average salary of male teachers in Japanese elementary schools is about 18 *yen* a month, and for female teachers it is only 14 *yen*, which cannot be regarded as a living wage. Consequently there is no inducement to persons of education and ability to enter the teaching profession. In England, declares the *Jiji*, teachers of primary schools are much better paid. Though the Japanese government has adopted measures for the improvement of the status of primary school teachers the scheme applies to only a few experienced teachers in each prefecture and exercises no influence on the general competence of the profession and so in a negligible degree affects education. There is no doubt that the remarks of the *Jiji* are well taken; and what applies to Japan applies to western countries as well. Though the salaries of teachers in occidental countries are much larger than in Japan, they are nevertheless still quite inadequate to secure the best character and ability for the instruction of youth. Until nations are ready to devote their largest outlay to education and thus obtain the best teachers possible the progress of the human mind will continue to be retarded and muddle-headedness keep the world in turmoil. It is not too much to say that most of the evils from which civilization is suffering to-day are due to neglect of education. When nations spend more on education than they do on alcohol, tobacco and war mankind will have some chance of coming to its own.



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THE HON. K. SHODA, NEW MINISTER OF FINANCE
S. E. Monsieur K. Shōda, ministre des Finances

VISCOUNT UCHIDA, NEW JAPANESE AMBASSADOR TO RUSSIA
Vicomte Outchida, nouvel Ambassadeur du Japon près la Cour de
Sa Majesté l'Empereur de Russie

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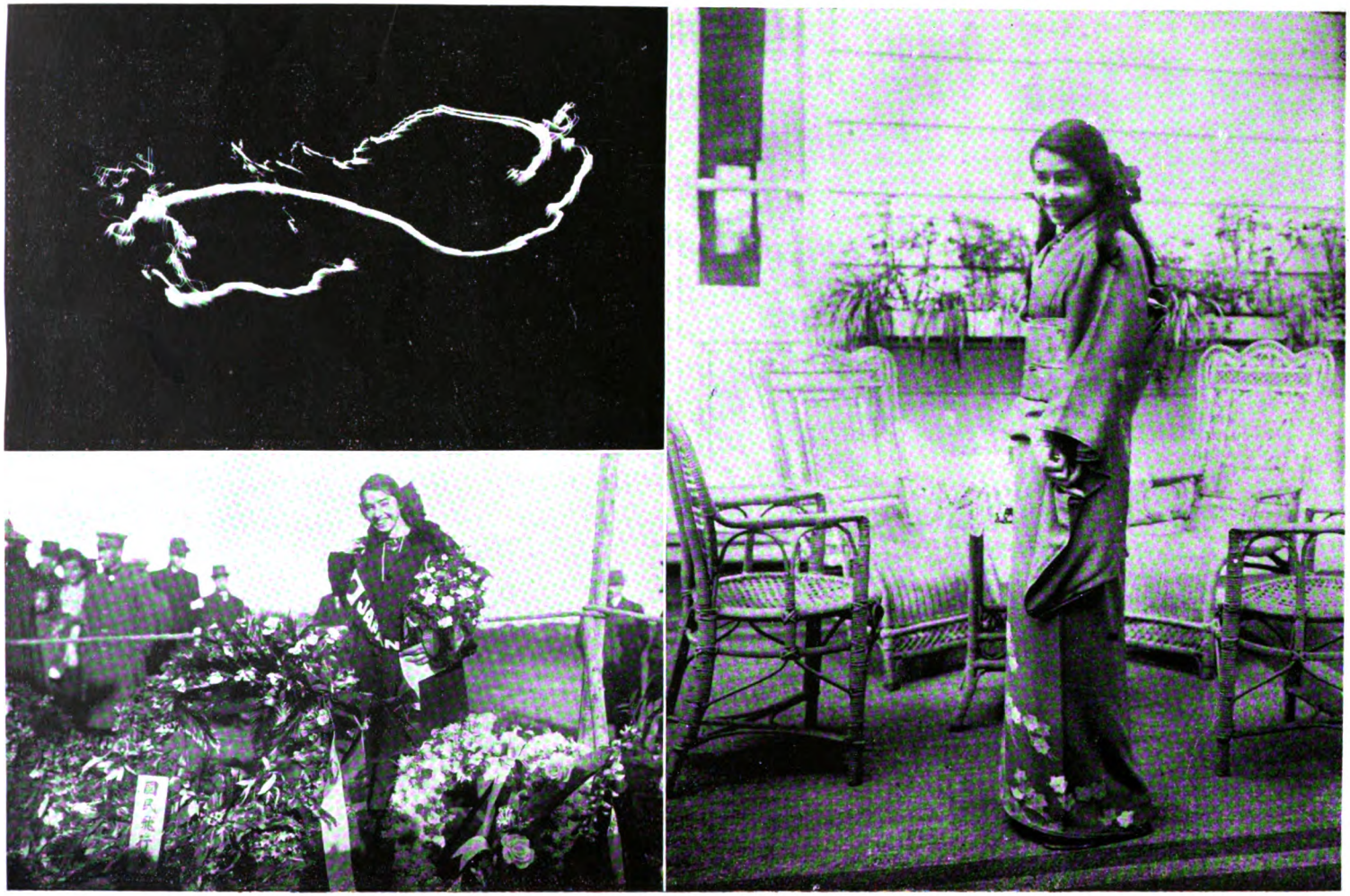

MISS CATHERINE STINSON, THE AMERICAN AVIATRICE, VISITS JAPAN

Mlle Catherine Stinson, aviatrice américaine de passage au Japon

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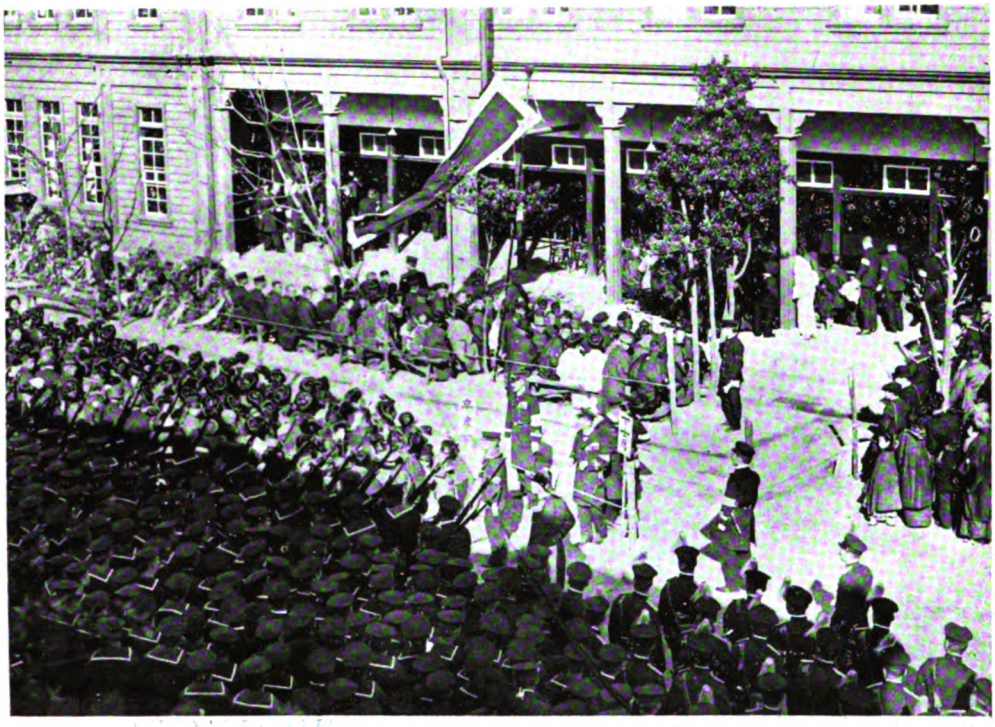
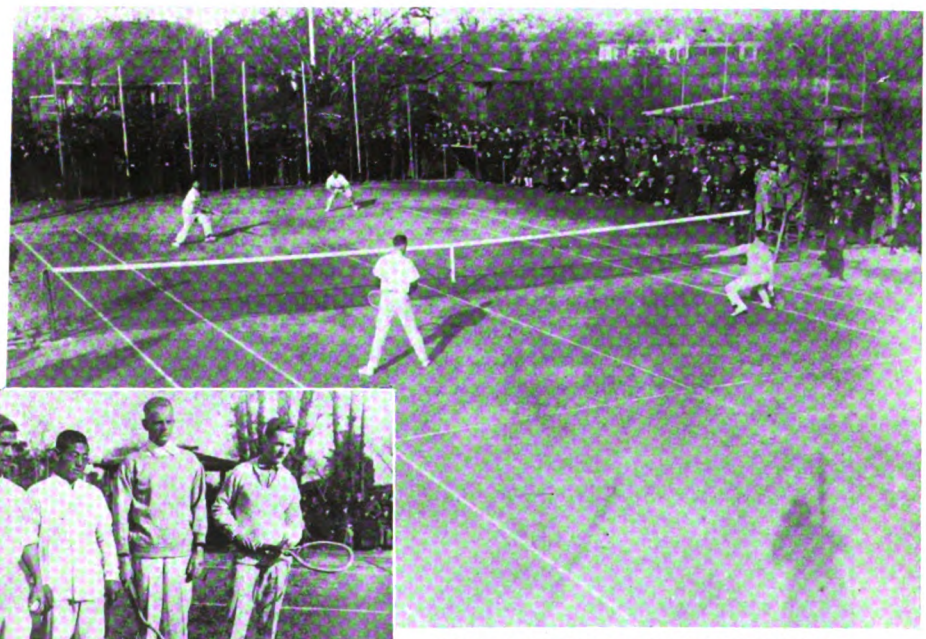


FUNERAL OF BLUEJACKETS KILLED WHEN THE WARSHIP "TSUKUBA" BLEW UP



THE AMERICAN TENNIS CHAMPIONS TRY A MATCH IN TOKYO WITH KUMAGAYE, THE JAPANESE CHAMPION

KUMAGAYE WITH THOCKMORTON AND CHURCH

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ROLLING BANDAGES FOR THE ALLIES IN TOKYO

A HUNTING PARTY FOR THE FRENCH AMBASSADOR AT THE IMPERIAL PRESERVES AFTER BAGGING A WILD BOAR AND A DEER

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